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Eſſays on the Nature and Immutability of Truth, in Oppoſition to Sophiſtry and Scepticiſm; on Poetry and Muſic, as they affect the Mind; on Laughter, and Ludicrous Compoſition; on the Utility of Claſſical Learning. By James Beattie, LL. D. Profeſſor of Moral Philoſophy and Logic in the Mariſchal College and Univerſity of Aberdeen. 4to. Dilly.

Having given an introductory account of this publication, and cited enough, of the author's Eſſay on Poetry and Muſic, to induce the reader to wiſh for the peruſal of the whole, we proceed to the next original tract in this inſtructive and entertaining miſcellany, *viz.* that on *Laughter* and Ludicrous Compoſition —This ſubject our very ingenious author introduces with the following apology.

" Of man, it is obſerved by Homer, that he is the moſt wretched, and, by Addiſon and others, that he is the merrieſt animal in the whole creation: and both opinions are plauſible, and both perhaps may be true. If, from the acuteneſs and delicacy of his perceptive powers, from his remembrance of the paſt, and his anticipation of what is to come, from his reſtleſs and creative fancy, and from the various ſenſibilities of his moral nature, Man be expoſed to many evils, both imaginary and real, from which the brutes are exempted, he *does* alſo from the ſame ſources derive innumerable delights, that are far beyond the reach of every other animal. That our pre-eminence in pleaſure ſhould thus, in ſome degree, be counter-balanced by our pre-eminence in pain, was neceſſary to exerciſe our virtue, and wean our hearts from ſublunary enjoyment; and that beings thus beſet with a multitude of ſorrows ſhould be ſupplied from ſo many quarters with the means of comfort, is ſuitable to that benign œconomy which characteriſes every operation of nature.

"When a brute has gratified thoſe few appetites that miniſter to the ſupport of the ſpecies, and of the individual, he may be ſaid to have attained the ſummit of happineſs, above which a thouſand years of proſperity could not raiſe him a ſingle ſtep. But for man, her favourite child, Nature has made a more liberal proviſion. He, if he have only guarded againſt the neceſſities of life, and indulged the animal part of his conſtitution, has experienced but little of that felicity whereof he is capable. To ſay nothing at preſent of his moral and religious gratifications, is he not furniſhed with faculties that fit him for receiving pleaſure from almoſt every part of the viſible univerſe? Even to thoſe perſons, whoſe powers of obſervation are confined within a narrow circle, the exerciſe of the neceſſary arts may open inexhauſtible ſources of amuſement, to alleviate the cares of a ſolitary and laborious life. Men of more enlarged underſtanding, and more cultivated taſte, are ſtill more plentifully ſupplied with the means of innocent delight. For ſuch, either from acquired habit, or from innate propenſity, is the ſoul of man, that there is hardly any thing in art or nature from which we may not derive gratification. What is great, overpowers with pleaſing aſtoniſhment; what is little, may charm by its nicety of proportion, or beauty of colour; what is diverſified, pleaſes by ſupplying a ſeries of novelties; what is uniform, by leading us to reflect on the ſkill diſplayed in the arrangement of its parts; order and connection gratify our ſenſe of propriety; and certain forms of *irregularity* and *unſuitableneſs* raiſe within us that agreeable emotion whereof laughter is the outward ſign.

"Riſibility, conſidered as one of the characters that diſtinguiſh man from the inferior animals, and as an inſtrument of harmleſs, and even of profitable recreation, to every age, condition, and capacity, of human creatures, muſt be allowed to be not unworthy of the philoſopher's notice. Whatever is peculiar to rational nature, muſt be an object of ſome importance to a rational being; and Milton has obſerved, that

Smiles from reaſon flow,
To brute denied: ——

——Whatever may be employed as a means of diſcountenancing vice, folly, or falſehood, is an object of importance to a moral being; and Horace has remarked,

Ridiculum acri
Fortius et melius magnas plerumque ſecat res *."

There is no doubt that *ridicule*, though it be not the teſt of truth, is a powerful evidence when aptly applied to the expoſition of falſehood: and though its attendant *laughter* be decried by certain affected and finical pretenders to wit †, we ourſelves cannot help regarding it as a diſtinguiſhing characteriſtic of the

* —— Ridicule ſhall frequently prevail,
And cut the knot when graver reaſons fail. *Francis.*

† Among theſe may be reckoned a late celebrated earl; who held *laughing*, as Dr. Beattie obſerves, to be monſtrous vulgar; inſiſting that a gentleman could not, without breach of all decorum, proceed farther, on the utmoſt provocation, than a *bare* SMILE.—*Riſum teneatis?*

human

human ſpecies; agreeable to that antient definition of the ſchools, *homo eſt animal riſibile.*

"Let this apology" (ſays Dr. Beattie) "ſuffice for my choice of the preſent ſubject. Even this apology might have been ſpared," continues he; "for nothing is below the attention of philoſophy, which the Author of Nature has been pleaſed to eſtabliſh."—Indeed, we think ſo, and cannot help feeling great diſguſt at the aukward, not to ſay impertinent, excuſes, which philoſophers ſo often make on the like occaſions, under the pretence of *vindicating the ways of God to man*; an inſolent and impious pretence!

In treating this ſubject our author proceeds to diſtinguiſh between the *ridiculous* and the *ludicrous*, and to define the different kinds of laughter ariſing from the different ſpecies of riſible motives. He proceeds to examine, accordingly, the opinions of the philoſophers on this head; particularly thoſe of Ariſtotle, Hobbes, Hutcheſon, and Akenſide, on which, he obſerves, that, though their theories be imperfect, they are not yet deſtitute of merit.

"All theſe accounts," ſays he, "agree in this, that the cauſe of laughter is ſomething compounded; or ſomething that diſpoſes the mind to form a compariſon, by paſſing from one object or idea to another. That this is in fact the caſe, cannot be proved *à priori*; but this holds in all the examples hitherto given, and will be found to hold in all that are given hereafter. May it not then be laid down as a principle, that "Laughter ariſes from the view of two or more objects or "ideas, diſpoſing the mind to form a compariſon?" According to the theory of Hobbes, this compariſon would be between the ludicrous object and ourſelves; according to thoſe writers who miſapply Ariſtotle's definition, it would ſeem to be formed between the ludicrous object and other things or perſons in general; and if we incline to Hucheſon's theory, which is the beſt of the three, we ſhall think that there is a compariſon of the parts of the ludicrous object, firſt with one another, and ſecondly with ideas or things extraneous.

"Further: Every appearance that is made up of parts, or that leads the mind of the beholder to form a compariſon, is not ludicrous. The body of a man or woman, of a horſe, a fiſh, or a bird, is not ludicrous, though it conſiſts of many parts;—and it may be compared to many other things without raiſing a laughter: but the picture deſcribed in the beginning of the Epiſtle to the Piſoes, with a man's head, a horſe's neck, feathers of different birds, limbs of different beaſts, and the tail of a fiſh, would have been thought ludicrous eighteen hundred years ago, if we believe Horace, and in certain circumſtances would no doubt be ſo at this day. It would ſeem then, that "the parts of "a laughable aſſemblage muſt be in ſome degree unſuitable and hete-"rogeneous."

"Moreover: Any one of the parts of the Horatian monſter, a human head, a horſe's neck, the tail of a fiſh, or the plumage of a fowl, is not ludicrous in itſelf; nor would thoſe ſeveral parts be ludicrous, if

attended to in ſucceſſion, without any view to their union. For to ſee them diſpoſed on different ſhelves of a muſeum, or even on the ſame ſhelf, nobody would laugh, except perhaps the thought of uniting them were to occur to his fancy, or the paſſage of Horace to his memory. It ſeems to follow, " that the incongruous parts of a laughable idea or " object muſt either be combined ſo as to form an aſſemblage, or muſt " be ſuppoſed to be ſo combined."

" May we not then conclude, that " Laughter ariſes from the view " of two or more inconſiſtent, unſuitable, or incongruous parts or cir- " cumſtances, conſidered as united in one complex object or aſſem- " blage, or as acquiring a ſort of mutual relation from the peculiar " manner in which the mind takes notice of them?" The following lines from Akenſide, ſeem to point at the ſame doctrine:

Where'er the power of Ridicule diſplays
Her quaint-ey'd viſage, *ſome incongruous form*,
Some ſtubborn diſſonance of things combined,
Strikes on the quick obſerver.

And, to the ſame purpoſe, the learned and ingenious Dr. Gerard, in his *Eſſay on Taſte:* " The ſenſe of Ridicule is gratified by an incon- " ſiſtence and diſſonance of circumſtances in the ſame object, or in " objects nearly related in the main; or, by a ſimilitude or relation " unexpected between things on the whole oppoſite and unlike."

" And therefore, inſtead of ſaying with Hucheſon, that the cauſe or object of laughter is an " oppoſition of dignity and meanneſs;"— I would ſay, in more general terms, that it is, " an oppoſition of ſuit- " ableneſs and unſuitableneſs, or of relation and the want of relation, " united, or ſuppoſed to be united, in the ſame aſſemblage."—Thus the offices aſcribed to the dagger of Hudibras ſeem quite heterogeneous; but we diſcover a bond of connection among them, when we are told, that the ſame weapon could occaſionally perform them all.— Thus, even in that mimicry, which diſplays no oppoſition of dignity and meanneſs, we perceive the actions of one man joined to the features and body of another; that is, a mixture of unſuitableneſs, or want of relation, ariſing from the difference of perſons, with congruity and ſimilitude, ariſing from the ſameneſs of the actions.—Thus, at firſt view, the dawn of the morning, and a boiled lobſter, ſeem utterly incongruous, unlike, and (as Biondello ſays of Petruchio's ſtirrups) " of no kindred;" but when a change of colour from black to red is ſuggeſted, we recognize a likeneſs, and conſequently a relation, or ground of compariſon.

" And here let it be obſerved in general, that, the greater the number of incongruities that are blended in the ſame aſſemblage, the more ludicrous it will probably be. If, as in the laſt example, there be an oppoſition of dignity and meanneſs, as well as of likeneſs and diſſimilitude, the effect of the contraſt will be more powerful, than if only one of theſe oppoſitions had appeared in the ludicrous idea.—The ſublimity of Don Quixote's mind contraſted and connected with his miſerable equipage, forms a very comical exhibition; but when all this is ſtill further connected and contraſted with Sancho Panca, the ridicule is heightened exceedingly. Had the knight of the lions been better mounted and accoutred, he would not have made us ſmile ſo often; becauſe,

becauſe, the hero's mind and circumſtances being more adequately matched, the whole group would have united fewer inconſiſtencies, and reconciled fewer incongruities. No particular in this equipment is without its uſe. The aſs of Sancho and the horſe of his maſter; the knight tall and raw-boned, the ſquire fat and ſhort; the one brave, ſolemn, generous, learned, and courteous, the other not leſs remarkable for cowardice, levity, ſelfiſhneſs, ignorance, and ruſticity; the one abſurdly enamoured of an ideal miſtreſs, the other ridiculouſly fond of his aſs; the one devoted to glory, the other enſlaved to his belly:—it is not eaſy, out of two perſons, to make up a more multifarious contraſt. Butler has however combined a ſtill greater variety of uncouth and jarring circumſtances in Ralpho and Hudibras: but the picture, though more elaborate, is leſs natural. Yet this argues no defect of judgement. His deſign was, to make his hero not only ludicrous, but contemptible; and therefore he jumbles together, in his equipage and perſon, a number of mean and diſguſting qualities, pedantry, ignorance, naſtineſs, and extreme deformity. But the knight of La Mancha, though a ludicrous, was never intended for a contemptible perſonage. He often moves our pity, he never forfeits our eſteem; and his adventures and ſentiments are generally intereſting: which could not have been the caſe, if his ſtory had not been natural, and himſelf endowed with great as well as good qualities. To have given him ſuch a ſhape, and ſuch weapons, arguments, boots, and breeches, as Butler has beſtowed on his champion, would have deſtroyed that ſolemnity, which is ſo ſtriking a feature in Don Quixote: and Hudibras, with the manners and perſon of the Spaniſh hero, would not have been that paltry figure, which the Engliſh poet meant to hold up to the laughter and contempt of his countrymen.—Sir Launcelot Greaves is of Don Quixote's kindred, but of a different character. Smollet's deſign was, not to expoſe him to ridicule; but rather to recommend him to our pity and admiration. He has therefore given him youth, ſtrength, and beauty, as well as courage and dignity of mind, has mounted him on a generous ſteed, and arrayed him in an elegant ſuit of armour. Yet, that the hiſtory might have a comic air, he has been careful to contraſt and connect Sir Launcelot with a ſquire and other aſſociates of very diſſimilar tempers and circumſtances."

Our author proceeds to an enumeration of thoſe ludicrous examples, which ſeem to confirm the propoſition, that laughter ariſes from the view of things incongruous united in the ſame aſſemblage. Theſe he ſpecifies as thoſe of, 1ſt, juxtapoſition; 2d, as cauſe and effect; 3d, by compariſon founded on ſimilitude; and 4thly, ſuch things as are ſo united as to exhibit an oppoſition of meanneſs and dignity.

To this doctrine, however, he preſcribes limitations; obſerving that incongruity is not ludicrous, 1ſt, when it is cuſtomary or common; nor, 2dly, when it excites any powerful emotion in the beholder; ſuch as moral diſapprobation, indignation or diſguſt, pity or fear.—He conſiders next the influence

ence of good-breeding upon laughter; the whole of which ſhort ſection we ſhall beg leave to cite.

" III. Good-breeding lays many reſtraints upon laughter, and upon all other emotions that diſplay themſelves externally. And this leads me to ſpeak of thoſe refinements in wit and humour, which take place in ſociety, according as mankind improve in polite behaviour.

" Lord Froth, in the play called the Double Dealer *, and Lord Cheſterfield, in a book of letters which ſome think might have borne the ſame appellation, declaim vehemently againſt laughter:—" there " is nothing more unbecoming a perſon of quality, than to laugh; " 'tis ſuch a vulgar thing; every body can laugh." Influenced by a doctrine of ſo high authority, many of my readers may, I am afraid, have been inclined to think hardly of me, for analyſing vulgar witticiſms, and inquiring into the nature of a phænomenon, which can no longer ſhow its face in genteel company. And therefore it may be proper for me to ſay a word or two in defence, firſt of myſelf, and ſecondly of my ſubject.

" In behalf of myſelf I can only plead, that laughter, however unfaſhionable, is a real and a natural expreſſion of a certain human emotion, or inward feeling; and has been ſo, for any thing I know to the contrary, ever ſince the days of Adam; that therefore it is as liable to the cognizance of philoſophy, as any other natural fact; and that we are to judge of it, rather from its unreſtrained energies, than from the appearances it may aſſume under the controul of affectation or delicacy. The foot of a Chineſe beauty is whiter, no doubt, and prettier, than that of a Scotch highlander; yet I would adviſe thoſe who are curious to know the parts and proportions of that limb, to contemplate the clown rather than the lady. To be maſter of one's own temper, is a moſt deſirable thing; and much more pleaſant it is, to live with ſuch as are ſo, than among thoſe who, without caution or diſguiſe, ſpeak, and look, and act, according to the impulſe of paſſion: but the philoſopher who would analyſe anger, pride, jealouſy, or any other violent emotion, will do well to take its phænomena rather from the latter than from the former. Juſt ſo, in tracing out the cauſe of laughter, I did not think it neceſſary or expedient to confine my obſervation to thoſe pleaſantries which the *ſentimental* critic would honour with a ſimper: it ſuited my purpoſe better to attend to examples, which, whether really laughed at or no, the generality of mankind would acknowledge to be laughable.

" That all men are not equally inclined to laughter; and that ſome may be found, who rarely indulge in it themſelves, and actually diſlike it in others, cannot be denied. But they are greatly miſtaken, who ſuppoſe this character to be the effect of good-breeding, or peculiar to high life. In the cottage you will find it, as well as in the drawing-room. Nor is profuſe laughter peculiar to low life: it is a weakneſs incident to all ſtations; though I believe, that among the *wiſer* ſort, both of clowns and of quality, it may be leſs common.

" But the preſent inquiry does not ſo much regard laughter itſelf, as that pleaſurable emotion or ſentiment, whereof laughter is the out-

* Act I. ſcene 4.

ward

ward ſign, and which may be intenſely felt by thoſe who do not laugh at all; even as the perſon who never weeps may yet be very tender-hearted. Nay, as the keeneſt and moſt rational ſorrow is not the moſt apt to expreſs itſelf in tears; ſo the moſt admirable performances in wit and humour are not perhaps the moſt laughable; admiration being one of thoſe powerful emotions that occaſionally engroſs the whole ſoul, and ſuſpend the exerciſe of its faculties.—And therefore, whatever judgement the reader may have formed concerning the lawfulneſs, expediency, or propriety, of this viſible and audible convulſion called Laughter; my account of the cauſe of that internal emotion which generally gives riſe to it, may be allowed to be pardonable, if it ſhall be found to be juſt. Nor does Lord Cheſterfield, as I remember, object to this emotion, nor to a ſmile as the outward expreſſion of it, ſo long as the ſaid ſmile is not ſuffered to degenerate into an open laugh.

"Good-breeding is the art of pleaſing thoſe with whom we converſe. Now we cannot pleaſe others, if we either ſhow them what is unpleaſing in ourſelves, or give them reaſon to think that we perceive what is unpleaſing in them. Every emotion, therefore, that would naturally ariſe from bad qualities in us, or from the view of them in others, and all thoſe emotions in general which our company may think too violent, and cannot ſympathiſe with, nor partake in, good-breeding requires that we ſuppreſs. Laughter, which is either too profuſe or too obſtreperous, is an emotion of this kind: and therefore, a man of breeding will be careful not to laugh much longer, or much oftener, than others; nor to laugh at all, except where it is probable that the jeſt may be equally reliſhed by the company.—Theſe, and other reſtraints peculiar to poliſhed life, have, by ſome writers, been repreſented as productive of fraud, hypocriſy, and a thouſand other crimes, from which the honeſt, open, undeſigning ſavage is ſuppoſed to be entirely free. But, were this a fit place for ſtating the compariſon, we could eaſily prove, that the reſtraints of good-breeding render ſociety comfortable, and, by ſuppreſſing the outward energy of intemperate paſſions, tend not a little to ſuppreſs thoſe paſſions themſelves: while the unbridled liberty of ſavage life gives full play to every turbulent emotion, keeps the mind in continual uproar, and diſqualifies it for thoſe improvements and calm delights, that reſult from the exerciſe of the rational and moral faculties.

"But to return. The more we are accuſtomed to any ſet of objects, the greater delicacy of diſcernment we acquire in comparing them together, and eſtimating their degree of excellence. By ſtudying many pictures one may become a judge of painting; by attending to the ornaments and proportions of many buildings, one acquires a taſte in architecture; by practiſing muſic, we improve our ſenſe of harmony; by reading many poems, we learn to diſtinguiſh the good from the bad. In like manner, by being converſant in works of wit and humour, and by joining in polite converſation, we refine our taſte in ridicule, and come to undervalue thoſe homelier jokes that entertain the vulgar. What improves individuals will in time improve nations. Plautus abounds in pleaſantries that were the delight of his own and of the following age, but which, at the diſtance of one hundred and fifty years, Horace ſcruples not to cenſure for their inurbanity *. And we

* Hor. Ar. Poet. verſ. 270—275.

find

find not a few even in Shakeſpeare (notwithſtanding the great ſuperiority of his genius) at which a critic of theſe days would be leſs inclined to laugh, than to ſhake his head. Nay, in the time of Charles the Second, many things paſſed upon the Engliſh ſtage for excellent humour, which would now be intolerable.—And thus it is, that we are enabled to judge of the politeneſs of nations, from the delicacy of their Comic writers; and of the breeding and literature of individual men, from their turn of humour, from their favourite jokes and ſtories, and from the very ſound, duration, and frequency, of their laughter.

"The converſation of the common people, though not ſo ſmooth, nor ſo pleaſing, as that of the better ſort, has more of the wildneſs and ſtrong expreſſion of nature. The common people ſpeak and look what they think, bluſter and threaten when they are angry, affect no ſympathies which they do not feel, and when offended are at no pains to conceal their diſſatisfaction. They laugh when they perceive any thing ludicrous, without much deference to the ſentiments of their company; and, having little reliſh for delicate humour, becauſe they have been but little uſed to it, they amuſe themſelves with ſuch pleaſantry as in the higher ranks of life would offend by its homelineſs. Yet may it be ludicrous notwithſtanding; as thoſe paſſions in a clown or ſavage may be natural, which in the polite world men are very careful to ſuppreſs."

And yet our author obſerves in the courſe of this tract, that the great, who formerly kept profeſſed buffoons in their ſervice to make them laugh, are as merry now, as before that ſervitor of merriment was diſcarded. But of this we are not quite certain. High-life is now-a-days a ſad dull ſtate of life indeed, and by no means ſo replete with paſtime and pleaſantry as it was in the days of our anceſtors. Even the mummery of our maſquerades defeats its own purpoſe by a profuſion of flimzy finery, that apes the ſplendour of dignity; which is ever a foe to mirth and pleaſantry.

In the next ſection our author conſiders ſimilitudes as they ſtand connected with this ſubject, concluding his remarks with the following conciſe recapitulation.

"V. If, then, it be aſked, What is that quality in things, which makes them provoke that pleaſing emotion or ſentiment whereof laughter is the external ſign? I anſwer, It is an uncommon mixture of relation and contrariety, exhibited, or ſuppoſed to be united, in the ſame aſſemblage. If again it be aſked, Whether ſuch a mixture will always provoke laughter? my anſwer is, It will always, or for the moſt part, excite the Riſible Emotion, unleſs when the perception of it is attended with ſome other emotion of greater authority."

In the laſt chapter of this tract Dr. Beattie accounts for the ſuperiority of the moderns over the antients in ludicrous writing. Modern ridicule, he ſays, when compared with the antient, will be found to be, firſt, more *copious*, and ſecondly, more *refined*.

"The

"The ſuperior copiouſneſs of the former may be accounted for, if we can ſhow, that to us many ſources of wit and humour are both open and obvious, which to the antients were utterly unknown. It is indeed reaſonable to ſuppoſe, that they may have been acquainted with many ludicrous objects, whereof we are ignorant; but that we muſt be acquainted with many more, of which they were ignorant, will hardly be queſtioned by thoſe who admit, that laughter ariſes from incongruous and unexpected combinations of ideas; and that our fund of ideas is more ample and more diverſified than that of the Greeks and Romans, becauſe our knowledge is more extenſive both of men and of things. Far be it from me, to undervalue the attainments of that illuſtrious part of the human race. The Greeks and Romans are our maſters in all polite learning; and their knowledge is to ours, what the foundation is to a ſuperſtructure. Our ſuperiority, where we have any, is the conſequence of our being poſterior in time, and enjoying the benefit of their diſcoveries and example, as well as the fruits of our own induſtry. At any rate, the ſuperiority I now contend for is ſuch as the warmeſt admirer of the antients may admit, without diſreſpect to their memory, or injury to their reputation.

"That in moſt branches of philoſophy and natural hiſtory, the moderns have greatly the advantage of the antients, is undeniable. Hence we derive an endleſs multitude of notions and ideas unknown to antiquity, which, by being differently combined and compared, give riſe to innumerable varieties of that ſpecies of ludicrous aſſociation which is called Wit. Every addition to literature enlarges the ſphere of wit, by ſupplying new images, and new opportunities of tracing out unexpected ſimilitude: nor would the author of Hudibras have excelled ſo much in this talent, if he had not been diſtinguiſhed by uncommon acquiſitions in learning, as well as by a ſingular turn of fancy. One cannot read a canto of his extraordinary poem, without diſcovering his ability in both theſe reſpects; or a page, without being ſtruck with ſome jocular alluſion, which could not have occurred to the wits of Greece or Rome, becauſe it depends on ideas with which they were unacquainted.

"The moderns are alſo better inſtructed in all the varieties of human manners. They know what the antients were, and what they themſelves are; and their improvements, in commerce, geography, and navigation, have wonderfully extended their knowledge of mankind within the two laſt centuries. They have ſeen, by the light of hiſtory, the greateſt and politeſt nations gradually ſwallowed up in the abyſs of barbariſm, and again by ſlow degrees emerging from it. Their policy and ſpirit of adventure have made them well acquainted with many nations whoſe very exiſtence was anciently unknown; and it is now eaſier to ſail round the globe, than it then was to explore the coaſts of the Mediterranean ſea. Hence, I ſhall not ſay that we have acquired any ſuperior knowledge of thoſe faculties eſſential to human nature, which conſtitute the foundation of moral ſcience: but hence it is clear, that we derive a very great variety of thoſe ideas of the characters and circumſtances of mankind, which by their different arrangements and colourings, form that ſpecies of ludicrous combination which is called Humour."

With reſpect to the ſuperior *refinement* of modern ridicule, our author obſerves that it follows, in the natural progreſs of things, from its very copiouſneſs.

"For the more converſant we are among pleaſurable objects of any particular claſs, the more ſagacious we become in eſtimating their comparative excellence, and our taſte of courſe becomes more delicate. When a ſavage or clown ſees a picture for the firſt time, his wonder is raiſed to the higheſt pitch, even though the merit of the piece be but ſmall:—he never beheld any thing ſo admirable; he can conceive nothing beyond it. Make him gradually acquainted with a number of pictures, and engage him to fix his attention upon each, and you ſhall ſee him of his own accord begin to form compariſons; to diſcover beauties in one, which are not in another, or not in the ſame degree; and at laſt, perhaps, to find out imperfections in the beſt, and to conceive ſomething in the art ſtill better than he has ever ſeen.—Homely jokes delight the vulgar, becauſe their knowledge of ludicrous combination is limited. Let this knowledge be extended; let them hear varieties of converſation, or read the works of witty authors, and their taſte will improve of itſelf: and thoſe jokes will at length appear deſpicable, which formerly they miſtook for excellent. That the humour of Addiſon and Pope ſhould be more refined than that of Lucian and Horace, that Swift ſhould be more delicate than Rabelais, and Foote than Ariſtophanes, is therefore not more ſurpriſing, than that the man of obſervation, who has made the tour of Europe, ſhould be a better judge of elegance in building and furniture, than he who has never travelled beyond the frontier of his native province."

Aware of an obvious objection that may be made to this progreſs of refinement in taſte, our author obſerves that, indeed, it holds good only in particular circumſtances. It may be aſked, ſays he, why do not the moderns in like manner excel the antients in a taſte for writing in general, ſince it is plain that in this reſpect alſo they have ſo much more experience than the antients?

"To this I anſwer: If all the books we have, the new as well as old, had been written in a good taſte, and we as attentive readers as the antients were, it is not abſurd to ſuppoſe, that our taſte in writing might have been more perfect than theirs. But we have ſuch numbers of books to read, and ſo many of them trifling, and ſo many unſkilfully written, that we are apt to loſe the habit of attentive ſtudy, and even to contract a liking to inelegant or faulty compoſition. For inattention long indulged ſettles into a habit; and the ſame ſuſceptibility of nature, which in time reconciles ſome men to the reliſh of tobacco and ſtrong liquors, may alſo gradually admit a depravation in the mental taſte of thoſe to whom deformity and impropriety have long been familiar.—I ſuppoſed the clown, the ſavage, and the traveller, attentive to what they ſaw; and I did not ſuppoſe every thing they ſaw to be bad in its kind. Had every thing been bad, or they inattentive, it would have been impoſſible for them, in the caſe I mentioned, ever to acquire a taſte in painting, building, or furniture: and were a man never to hear any but coarſe and vulgar jokes, I queſtion whether his taſte

taſte in ridicule would ever improve, though he were to hear them by hundreds and thouſands every day."

Among the various cauſes of modern refinement in ludicrous writing, Dr. Beattie reckons not only the modern point of honour, monarchial government and gallantry, but even Chriſtianity; all which, he conceives, have combined to the refinement of our taſte for humour and pleaſantry. In expatiating on the effect of religion in this particular, he ſpeaks with juſt indignation of the ſyſtem of politeneſs lately broached in the celebrated letters of Lord Cheſterfield.

"Will it be ſaid, that delicacy of ſpeech and behaviour may be communicated and acquired by the means recommended in ſome late Letters, namely, by external applications, and by the uſe of certain mechanical phraſes, looks, and geſtures? As well may the painting of the cheeks and eye-brows be preſcribed as a preſervative from the rheumatiſm, and perfumed ſnuff as an antidote againſt hunger and thirſt. He has learned little of the true intereſts of human ſociety, and nothing at all of the human mind, who does not know, that without ſincerity there could not be either happineſs or comfort upon earth; that permanent propriety of conduct has its ſource in the heart; and that, if all men believed one another to be knaves and hypocrites, politeneſs of language and attitude, inſtead of being graceful, would appear as ridiculous, as the chatter of a parrot, or the grin of a monkey. Who, that has the ſpirit of a man, could take pleaſure in profeſſions of good-will, which he knew to be inſincere? Who, that is not conſcious of ſome baſeneſs in himſelf, could ſeriouſly imagine, that mankind in general might be rendered ſuſceptible of ſuch pleaſure? I ſpeak not now of the immorality of that new ſyſtem; which, if I were inclined to ſay of it what I think, would give deeper, as well as louder, tones to my language: I ſpeak only of its abſurdity and folly. And abſurd, and fooliſh, in the extreme, as well as wicked, muſt every ſyſtem be, that aims to diſjoin delicacy from virtue, or virtue from religion."

But we muſt here take leave of this work for the preſent.

The Sublime and Beautiful of Scripture: Being Eſſays on Select Paſſages of Sacred Compoſition. By Courtney Melmoth. 2 Volumes. Price 5s. ſewed. Murray.

Had not the name of the author been prefixed to theſe volumes, we ſhould have been led to ſuſpect them, in an age which diſcovers ſuch an avidity for poſthumous writings, to be a genuine continuation of the celebrated Yorick's ſermons. A ſuſpicion, which, both the *manner* and *matter* would have ſufficiently juſtified; ſince we find, in both, the ſame ſkill of directing a pathetic narrative to the heart; the ſame happy knack of ſkimming, with the ſofteſt touches of genius, over the

ſurface of complacent ſubjects; and the ſame power of giving the brighteſt colours to popular deſcriptions.

We cannot give our readers a more conciſe and complete notion of the agreeable performance now before us, than by offering a few paſſages from the Introduction, exhibiting at once the author's deſign, and his apology for making it publick.

"Theſe miſcellaneous remarks," ſays Mr. Melmoth, "were written in the animated moments of feeling, when their author was deſtined to holy orders, and while the impreſſion made by each paſſage was yet glowing upon the imagination and the heart. They have now been in his poſſeſſion, or in that of his literary friends, ſome years: in the courſe of which, they have been handed about, with the moſt flattering attention, from one perſon to another, equally eminent for the juſtice of their criticiſms, and the delicacy of their taſte. In the laſt winter, they were delivered, publickly, at Edinburgh, before ſeveral of the moſt diſtinguiſhed literary characters, not only of Scotland, but of Europe. Amongſt theſe, might be named a Hume, a Kaims, a Robertſon, a Ferguſon, and a Blair.

"Theſe honours, however, are none of them mentioned in the triumph of oſtentation; but by way of apology to thoſe who may deem an apology *neceſſary*. What hath been ſo warmly received by ſo reſpectable an auditory, may reaſonably expect the approbation of the world in general: and what was at firſt written *profeſſionally*, and to diſplay the moſt excellent *matter*, in the neweſt *manner*, cannot, ſurely, at any time, come abroad unſeaſonably, or be thought *out of character*."

Our author appears to have imagined theſe leading paſſages neceſſary, as an excuſe, we preſume, for running with ſuch ſeeming rapidity into different walks of literature. And, indeed, we cannot but take notice of the verſatility of this multifarious young writer's turn of genius for very oppoſite ſubjects: having, in leſs than three winters, preſented us with a ſpecimen of his humour, in ſix volumes*; of his ſkill in the pathetic, in two †; of his critical judgement in one ‡; and of his attention to the beauties of *ſacred* literature, in two more; with intent, as he tells us, of *continuing* the illuſtration of the latter. So far, however, are we from condemning his fertility of genius, or his facility of bringing its offſpring into birth, that we congratulate every young writer on ſuch circumſtances, when, as in the preſent caſe, his productions *improve* upon us: for, in point of correctneſs of language, this work conſiderably ſurpaſſes Mr. Melmoth's former pieces.

"It will be ſeen," ſays our author, "that the paſſages ſelected, are chiefly ſuch as have been ſlightly, or not at all regarded, by the

* Liberal Opinions; or, The Hiſtory of Benignus.
† Pupil of Pleaſure.
‡ Obſervations on Dr. Young's Night Thoughts.

more

more *elaborate* commentators; or ſuch as, appealing to the paſſions, and ſenſibilities, demanded more lively and more tender elucidations, than are uſually admitted into ordinary comments.

"In a word, the Scriptures are, in the preſent performance, conſidered variouſly—as ſacred, religious ſyſtems—as admirable, and exquiſite compoſitions—as fabricks of Faith—and as pieces of unparalleled writing."

In purſuance of this pleaſing plan (which is not a little favoured by its novelty, and thoſe enchantments which are derived from the colourings of a juvenile imagination), our ingenious author begins, as might be expected, with the ſubjects of Chaos and Creation; he then paſſes on, in a deſultory manner, to ſuch paſſages as he *thinks* moſt propitious to the diſplay of what he eſteems the *Sublime and Beautiful of Scripture*. Sometimes we find him indulging himſelf in moral reflections adduced from contemplating the text, and ſometimes in delineating characters, with a truth and ſpirit peculiar to this writer, though now and then with too many amplifications, or elſe in developing circumſtances which, aſſiſted by the embelliſhments of fancy, ariſe out of the epiſode or ſtory.

The number of Eſſays is 28, upon the following Subjects.—1. Chaos and Creation—2. Origin of Dreſs—3. Longevity—4. Origin of Shipping—5. The Dove—6. The Seaſons—7. Supremacy of Man—8. Story of Abraham and Lot—9. Mercy—10. Story of Abraham and Iſaac—11. Death of Abraham—12. Story of Jacob and Rachel, including that of Iſaac and Rebekah—13. Reconciliation of Jacob and Eſau—14. Story of Dinah—15. On Death—16. Story of Joſeph—17. Death of Jacob—18. Generoſity, and Death of Jacob concluded—19. Birth and Bravery of Moſes—20. The Miracles—21. Inſtitutes of Moſes—22. Story of Balaam and his Aſs—23. Death of Moſes—24. Story of Caleb and Othniel—25. Story of Naomi and Ruth—26. Story of David and Goliah—27. The Widow of Zaraphath—28. Character and Writings of Solomon.

All theſe are illuſtrative of ſome well-known paſſages; in the choice of which, as well as in the way of comment, our author hath been ſingularly happy. As a ſpecimen of the *moral* and *ſentimental* part of this elegant little work, we offer the following.

"Eſſay VI. The Seaſons. Paſſage. While the earth remaineth, ſeed-time and harveſt, and cold and heat, and ſummer and winter, and day and night, ſhall not ceaſe.

"Among the great bleſſings and wonders of the creation, may be claſſed, the regularities of times and ſeaſons. Immediately after the flood, the ſacred promiſe was made to man, that ſeed-time and harveſt, cold and heat, ſummer and winter, day and night, ſhould continue to the

the very end of all things: accordingly, in obedience to that promiſe, the rotation is conſtantly preſenting us with ſome uſeful and agreeable alteration; and all the pleaſing novelty of life ariſes from theſe natural changes; nor are we leſs indebted to them for all its ſolid comforts. It has been frequently the taſk of the moraliſt and poet, to mark, in poliſhed periods, the particular charms and conveniencies of every change; and, indeed, ſuch diſcriminate obſervation upon natural variety cannot be undelightful; ſince the bleſſing, which every month brings along with it, is a freſh inſtance of the wiſdom and bounty of that Providence which regulates the glories of the year. We glow as we contemplate, we adore whilſt we enjoy. In the time of ſeed-ſowing, it is the ſeaſon of *confidence*; the grain which the huſbandman truſts to the boſom of the earth ſhall, haply, yield its ſeven-fold rewards: ſpring preſents us with a ſcene of lively *expectation*; that which was before ſown begins now to diſcover ſigns of ſucceſsful vegetation: the labourer obſerves the change, and anticipates the harveſt: he watches the progreſs of nature, and ſmiles at her influence; while the man of contemplation walks forth with the evening, amidſt the fragrance of flowers, and promiſes of plenty, nor returns to his cottage till darkneſs cloſes the ſcene upon his eye. Then cometh the harveſt, when the large wiſh is ſatisfied, and the granaries of nature are loaded with the means of life, even to a luxury of abundance: The powers of language are unequal to the deſcription of this joyous ſeaſon: it is the carnival of nature: ſun and ſhade, coolneſs and quietude, mirth and muſic, love and labour, unite to render every ſcene of ſummer enchanting. And the diviſion of light and darkneſs is one of the kindeſt efforts of omnipotent ſagacity. Day and night yield us contrary bleſſings, and, at the ſame time, aſſiſt each other, by giving freſh luſtre to the delights of both. Amidſt the glare of day and buſtle of life, how ſhall we ſleep? amidſt the gloom of darkneſs, how ſhall we labour?

"How wiſe, how benignant, how like a Deity then, is the proper diviſion! The hours of light are adapted to activity, and thoſe of darkneſs to reſt. Ere the day is paſſed, exerciſe and nature prepare us for the pillow; and by the time that the morning returns, we are again able to meet it with a ſmile. Thus, every ſeaſon hath a charm, peculiar to itſelf, and every moment affords ſome intereſting innovation."

Of the *deſcriptive* and *florid*, we have a very agreeable ſample in a comment upon the article of Noah and his Dove.

"Eſſay V. The Dove. Paſſage. He ſent forth a dove from him, to ſee if the waters were abated from off the face of the ground.

"There is a peculiar beauty, not only in the ſentiment and language of theſe verſes, but in the thing itſelf.

"The tranſactions and friendly intercourſe of Noah and his dove have a tenderneſs and ceremony in them, truly delightful. The eye melts at the ſimplicity, and the heart warms at the ſentiment. Poetry, in her happieſt flight, could imagine nothing more intereſting to the fancy.

"Hail, gentleſt of birds!—Hail, meſſenger of ſecurity! Through thy

thy means was the dry ground discovered, and the gratitude of man shall not easily forget the fidelity of the dove *!

"He sent forth the dove to see if the waters were abated. What an important errand, for so small an express! Yet the industrious little wing flew over the watery universe, and employed every feather in the service of man: after a vain excursion she returned; for the waters were still without a shore. Methinks I see the patriarch stand upon the deck, to wait the return of his messenger, and as soon as she rests her fatigued foot upon the ark, he tenderly puts forth his hand and pulls her to him: thus rewarded for her labours, after seven days repose, her assistance being again summoned, she trusts to her pinion; and lo, in the evening, she came. By mention of the evening, it should appear, that she was dispatched in the morning, or, at least, very early in the day. What a task of toil must it then have been! how many billowy leagues must she have travelled ere she found that, of which she was in search! Linger upon the land I can never believe she did, however the verdure and vegetable novelty might charm her. No! it was not until the evening she succeeded in her endeavours, and then, upon the wings of kindness, she hasted to satisfy the impatience of her master. Upon her second return, behold, a leaf was in her mouth! What a sweet way is here of communicating the happy tidings. But, indeed, every syllable of this matter hath a grace and a consequence peculiar to it: it was an *olive* leaf which she bore, the leaf of amity, the emblem of peace; as much as to say, Lo, master, the waters are abated, and I have plucked a leaf as a testimony of my truth: the Power who commandeth the waves to dry up and disappear, hath ordained me to bear to thee this olive-branch; haply it is the pledge of promise and conciliation betwixt him and thee, and thou shalt not only set thy foot safely upon land, but there prosper, and enjoy the pardon of thy God.

"And after seven days more, he sent her forth again, and she returned no more. One is divided here betwixt smiles and tears: it is an exquisite passage. The land and earth had, by this time, resumed their accustomed beauties; the trees displayed a greener glory, the flowers sprung brighter from the wave, and the dove having performed her duty, enjoyed, as nature directed, the beauties of renovated verdure. Yet she returned no more. Noah, though he knew the cause of her delay, had lost his favourite bird. Alas! it was a draw-back upon the felicity of the new-appearing world. Fie upon the heart that has not a feeling upon such occasions. The softness of the dove, however, is still had among the children of men, in grateful remembrance. She is equally celebrated in prophane and sacred history, and every epithet of endearment is allotted to her. She is considered as favourable to love, and propitious to every tender undertaking; nor can we, at any time, express a courteous character without giving to it, among other qualities, the gentleness and truth of THE DOVE."

* How often is she invoked by the poets? One instance out of many——

——Pity is due to the *dove*,
For it ever attendeth the bold;
And they call it the *sister of love*,

We

We ſhall conclude our ſtrictures on this performance with the author's narrative of the celebrated ſtory of Joſeph and his Brethren, which, though frequently illuſtrated, is, by our author, placed in ſeveral novel and amiable points of view.

" Eſſay XVI. Story of Joſeph. Paſſage. He made Joſeph a coat of many colours.

" Here is alſo another of thoſe ſacred narratives which is not only exquiſite in itſelf, but which has engaged the attention of many admirable pens: yet, ſurely, while the art of writing, and the powers of the underſtanding remain, ſuch a ſtory will always furniſh *new* illuſtrations; and every man may be able to diſcover in it, and diſplay freſh beauties to charm, and freſh elegancies to recommend. To add, however, any thing to this narrative would be unneceſſary, and to recite the whole of it from the Bible, inconſiſtent with the limits of my deſign: a few general obſervations, therefore, will be ſufficient. The happieſt ſtrokes of ſimplicity diſtinguiſh the very beginning of the hiſtory before us. " Now Iſrael loved Joſeph more than all his children." But mark the reaſon for ſuch partiality, " becauſe he was the ſon of " his old age." Though the firſt-born is heir to our fortunes, the laſt-born, is, generally, the darling of our contemplation and careſſes: to the aged parent they are particularly endearing. But what was the firſt effect of this endearment? Why, ſuch as was ſuitable to the child's age, and perfectly pleaſing to the notions of his youth—his father made him a coat of many colours. Ah, fatal finery! This little decoration created the envy of his brethren—" And when his brethren ſaw that " their father loved him more than the reſt, they hated him, and could " not ſpeak peaceably unto him." How gradually the quarrel opens! When they firſt began to envy the poor lad, they did not, all at once, outrageouſly aſſault him; but the paſſion was left to grow, naturally; the fire was permitted to kindle from the firſt ſpark into a general flame. This is true nature. They could not ſpeak peaceably unto him; i. e. they began to caſt reflections, mixed ſarcaſms with their converſation, and ſilently ſneered at him. But how naturally do the *dreams* increaſe the fraternal diſcontent! nothing in the world could have exceeded this circumſtance in point of aggravation. It was, indeed, ſuch a ſtroke, as, at firſt, offended the parent, fond as he was: what effect then muſt it have had upon the brothers? That which before was little more than diſlike, was now abſolute averſion. They ſaid unto him, " Shalt " thou, indeed, reign over us, or ſhalt *thou* have dominion over us? " And they hated him yet *more* for his *dreams*." Thus prepared for vengeance, they were ready to ſeize the firſt opportunity which might happen. His being ſent by his father as a meſſenger to his brethren to know how it fared with them and with their flocks was, alas, but too favourable an occaſion for their latent purpoſes, and the manner in which they expreſs themſelves, as they behold him afar off, is, in every reſpect, conſiſtent with the workings of nature—Behold, ſaid they one to another, " Behold, this *dreamer* cometh." What a taunt was this, and how quickly did it prepare the ſociety for the ſentiments which immediately followed.—" Come now, therefore, and let us ſlay him, " and then we ſhall ſee what will become of his dreams." The fineſſe

of

of Reuben was an human artifice: "Shed no blood, my brothers, but "caſt him into this pit which is in the wilderneſs." This advice diſcovered an equal ſhare of good ſenſe and affection. Had Reuben intemperately and flatly oppoſed the intentions of the party, it is probably he might not only have increaſed the vengeance they meant to take of Joſeph, but have likewiſe drawn their anger upon himſelf. Seeming, therefore, to think the lad deſerving puniſhment, and only preſuming to propoſe an alteration of it as to the mode, was propitious to his amiable deſign of delivering him to his father. Judah's motion to ſell him to the travelling Iſhmaelites is, likewiſe, a fine incident: but the ſtratagem of killing the kid, and dipping the many-coloured coat in its blood, and then ſhewing it to the poor old father, is a circumſtance levelled immediately at the heart, and cannot fail of wounding every reader of the leaſt ſenſibility. It were no undelightful taſk to go on with a commentary on the remaining parts of this ſtory, from the reſidence of the hero in the houſe of Potipher, to his death and burial in Egypt: but it is a part of ſcripture ſo *particularly* handled by men of the moſt celebrated abilities, that every paſſage has many times been the ſubject of learned remark. Upon the whole, however, it appears to be one of the moſt *beautiful* and intereſting narratives in the whole lettered world; nor will it, perhaps, be eaſy to match it, even as it now ſtands tranſlated, by any compoſition, in any language. As a chain of ſacred facts, recorded in the divine volume of the Chriſtian religion, it affects us with awe and veneration: as a relict of antiquity, it is dear and valuable to all poſterity; and, as a piece of writing, it poſſeſſes at one and the ſame time, and in the higheſt degree, every elegance of literature: in point of ſtyle, it is various and maſterly; the images are pathetic beyond the force of encomium *to do them juſtice*, and the morality and virtues inculcated, are obvious, important, and domeſtic. Were it poſſible to alter, without taking from its beautiful ſimplicity, what a noble ſubject is here for an epic poem! To alter the *genuine text*, indeed, advantageouſly, is not, I conceive, poſſible: but to make the ſtory the *ground-work* of a poetical fabric, what an exquiſite piece might the genius of Milton make of it! I am in doubt, whether ſuch a pen, ſo ſuited as it was to ſacred ſubjects, might not render a poem upon the Hiſtory of Joſeph equal, if not, in ſome reſpects, ſuperior, to the now unrivalled Paradiſe Loſt.

"And yet it is with reluctance I drop the comment on this entertaining ſubject, till I have a little attended the worthy Joſeph in his proſperity: his faithful dealing as a ſteward: his honeſty and integrity as a man truſted with very extenſive treaſures, inſomuch, that his maſter "knew not ought which he had, ſave the bread which was before "him:" his generous ideas of honour and hoſpitality, in reſiſting the charms of his miſtreſs: his reception and forgiveneſs of his brethren; his attachment to the youthful Benjamin; and his kind and filial interviews with his father, are all of them ſcenes ſo highly finiſhed and captivating, in their kind, that, they create a ſort of pious enthuſiaſm as we read, and the heart can ſcarcely take leave of them without a ſigh.

We have allowed to theſe ingenious volumes an ample ſcope both of obſervation and extract; and, as we had occaſion in a

former Review to ſtate our objections againſt a very unchriſtian * and irreverend Explanation of the Bible, conſiſting, as we then obſerved, of the prophane reflections of ſuch ſcoffers as Toland, Bolingbroke, Boulanger, and Freret, we have now an opportunity to countenance a more ingenious, as well as a more pleaſing, Comment on the Sacred Scriptures.

Hiſtorical Memoirs of the Author of the Henriade. With ſome Original Pieces. To which are added, Genuine Letters of Mr. de Voltaire. Taken from his own Minutes. Tranſlated from the French. 8vo. 2s. 6d. Durham.

In conformity to the promiſe we made our readers in the laſt month's Review, we reſume the taſk of tranſcribing one or two letters more of this ſprightly and entertaining writer; being in all human probability the laſt in that ſtrain with which their aged and declining author will favour the public.

LETTER XVII.

To Mr. TIRIOT.

Ferney, 16 Sept. 1768.

Upon my faith, my friend, all the world are quacks; ſchools, academies, the graveſt ſocieties, are like Arnaud, the apothecary, whoſe little purſes cure all kinds of apoplexies as ſoon as they are tied about the neck; and Mr. le Lievre, who ſtill ſells his *Beaume de Vie*, notwithſtanding the numbers of people who die daily.

Some years ago the Jeſuits had a lawſuit with the druggiſts at Paris, about ſome ſort of an Elixir which they ſold at a very high price, after having ſold abundant grace which was not ſufficient; while the Janſeniſts ſold effectual grace, which had no efficacy. This world is a great fair, where every merry Andrew endeavours to collect the croud about himſelf: every man preys upon his neighbour. There is a certain ſage in our little country here, who has diſcovered that the ſouls of fleas and knats are immortal, and that all animals are created only to live again. But there are ſome people who have not ſuch elevated expectations. I even know thoſe who can ſcarce be made to believe that the water Polypus is an animal. They ſee nothing in the ſmall graſs which floats in ſtinking puddles, but graſs that grows again after having been cut, like any other graſs. They do not ſee that theſe weeds devour little inſects; but they ſee the little inſects enter into the ſubſtance of the weeds and devour them.

Theſe ſame unbelievers will not be perſuaded that coral is compoſed of heaps of little ſea vermin. The late Mr. de la Faye ſaid, that he had no ſort of deſire to be perfectly acquainted with the hiſtory of all thoſe ſort of folks, and that it was not worth while to give one's ſelf any trouble about people with whom we never can live.

* See Appendix to the 4th volume of our Review, on the article La Bible Enfin Expliquée, or, the Bible at length explained.

But

But we have ſome other geniuſes ſtill more ſublime than thoſe:—they will create a world for you with as little difficulty as the Abbé de la Teignant writes a ſonnet, and employ for that purpoſe inſtruments which had never been ſeen. Others come afterwards, and people this world by *attraction*. A certain Dreamer in my neighbourhood has publiſhed his opinion, in which he ſeriouſly advances, that this world will laſt as long as new ſyſtems can be formed, but when ſyſtem building is at an end, the world will come to an end. If that be the caſe, the world will probably laſt a conſiderable time.

You had great reaſon for aſtoniſhment, when you found in *The Man of Forty Crowns*, that the ſyſtem of eggs was aſcribed to the great Calculator Harvey. It is true that he believed it, and was ſo perfectly perſuaded of it, that he took theſe words for his motto, *Every thing is produced from an egg*. In the mean time, while he aſſures us, that every thing in nature originated in eggs, he ſaw nothing in the formation of animals, but the employment of a weaver in warping his web.

Next to him, others ſucceeded, who ſaw infinite numbers of ſmall worms capering about in the generative fluid. Some time after, they were no longer to be ſeen, and went entirely out of faſhion. All the ſyſtems which have been erected about the manner of our coming into the world have been deſtroyed one after another. The way of making love is the *only* one that has remained without alteration.

Your queſtion is very apropos, when, enquiring about all theſe romances, you aſk me, if in Lapon's collection, which is juſt printed at Lyons, they have printed thoſe ſurpriſing letters, wherein it was propoſed to perforate a hole to the center of the earth;—to build a Latin town there;—to diſſect the brains of Patagonians, on purpoſe to be informed of the nature of the ſoul;—and to cloath the human body with pitch to preſerve health:—you will find that theſe fine affairs are exceedingly ſoftened, and very much diſguiſed in this new edition. So that in the end, it will be found that all theſe corrections ſhould be placed to my account. *Ridiculum acri fortius ac melius magnas plerumque ſecat res.*

What is printed in my name gives me more pain; but what would you have me do? I cannot help it. Can Arnaud, the apothecary, prevent his noſtrums from being counterfeited? Adieu, *Qui bene latuit bene vixit.*

LETTER XXII.

To Mr. Du M******, *Member of ſeveral Academies, upon antient Anecdotes.*

Since, my friend, you could not obtain the Profeſſorſhip of Arabic, apply for the Profeſſorſhip of *antient Balderdaſh*. There are a number of them eſtabliſhed, at leaſt in that taſte, if not under that appellation. It will be very entertaining to ſhew us, if it be true, that all which we think we have invented, has been borrowed from the antients; as Reaumur has invented the art of hatching chickens without fowl, five or ſix thouſand years after the practice had begun in Egypt. There are people who have ſeen the Copernican ſyſtem among the

ancient Chaldeans: but what will be ſtill more amuſing, will be to ſhew that all our modern tales have been pillaged from the higheſt Oriental antiquity.

For example; the ſtory of the Epheſian Matron was given in verſe by Fontaine, in France; and before his time, in Italy: it is to be found in Petronius, who took it from the Greeks. But from whence had the Greeks taken it? From the Arabian tales. From whom did the Arabians get it? From the Chineſe. You will ſee it in the Chineſe tales tranſlated by Pere Dentrecoles, and collected by Pere Du Halde. What deſerves our attention is, that the ſtory is much more moral, according to the Chineſe, than according to our tranſlators.

I related in one of my uſeleſs tracts, the fable from whence Moliere took his Amphytrion, which was an imitation of Plautus, who had copied it from the Greek; but the original is Indian. It was tranſlated by Colonel Dow, who is a perfect maſter of the ſacred language, which has been ſpoken twelve or fifteen thouſand years upon the banks of the Ganges, near the town of Benares, about twenty leagues from Calcutta, which is the capital of the Engliſh company.

The learned Colonel Dow *, (Annal. iv. page 273) ſays, that there was an Hindou of uncommon ſtrength, who had a beautiful wife, of whom he became jealous; and having beat her, run off and left her. A roguiſh Deity, who was neither a Brama, Viſhnou, or Sib, but a Deity of lower rank, yet at the ſame time very powerful, transformed himſelf into the figure of a man, exactly reſembling the fugitive huſband; and under that figure approached the forſaken wife. The doctrine of the metempſychoſis gave the trick an air of probability. The amorous Deity begged pardon of the ſuppoſed wife for his having treated her ſo ill; and having obtained her forgiveneſs, he lay with her, got her with child, and continued maſter of the houſe. The repenting huſband, who had always loved his wife, returned, and threw himſelf at her feet, but found another *ſelf* ſettled in his houſe, by whom he was treated as an impoſtor and ſorcerer. It occaſioned a law ſuit, like the affair of Martin Guerre, which happened not long ago. The caſe was pleaded before the Parliament of Benares. The firſt preſident was a Brachman, who ſuddenly conjectured that one of the two muſt be a dupe, and the other a Deity, and thought of the following method of diſcovering the true huſband. As the huſband was reputed to be a man of extraordinary ſtrength, it was ordered that the contending parties ſhould give a proof of their virility in preſence of the parliament, and that the moſt potent ſhould be decreed to be the true huſband. Accordingly they performed, and the one having exceeded the other in the proportion of fifty to twelve, the parliament were about to decide in his favour, when the preſident obſerved, that the one was a hero, but had not ſurpaſſed human powers, while the other muſt be a Deity who ſported with their ignorance. The Deity confeſſed the whole affair, and returned to Heaven laughing.

* The tranſlator has not been able to find this ſtory in Colonel Dow's Hiſtory, and therefore the proof of its exiſtence muſt reſt with M. de Voltaire.

You

You will allow that the Hindou Amphytrion is more comic and more ingenious than the Grecian Amphytrion, though it could not be ſo decently brought upon the ſtage.

You will perhaps ſurpriſe your people ſtill more, when you relate the origin of the famous quarrel between Aaron, with Dathan, Korah, and Abiram, wrote by a Jew, who probably was the Louſtick of his tribe. He is, perhaps, the only Jew who underſtood raillery. His book is not of the ſame antiquity with the firſt Brachmans: but certainly is ancient, and more antient than Homer. The Italian Jews had it printed at Venice, in the fifteenth century; and the famous Gaumin, Counſellor of State, enriched it with notes in Latin. Fabricius has inſerted them in his Latin tranſlation of the life and death of Moſes, another antient work, which is pretended to have been written in the time of Eſdras. I ſhall copy the paſſage as it is found in the ſecond book, page 165, number 297 of the Hamburgh edition.

" There was a poor widow who was the cauſe of this quarrel. " This woman had nothing but a ſingle ewe for her whole ſtock. " She ſhore her ewe, and Aaron came and ſaid unto her, It is written, " that the firſt fruits are the Lord's; and he carried off the wool. " The woman, in tears, went and complained to Korah, who re- " monſtrated to the prieſt Aaron, but his remonſtrances were of no " effect. Korah gave four pieces of ſilver to the poor woman, and " withdrew in anger. In a little time after, the ewe yeaned her " firſt lamb: Aaron returned, and ſaid, My good woman, it is written " that the firſtling of every beaſt is the Lord's. He carried off the " lamb and eat it. Korah remonſtrated again, but to as little " purpoſe as before.

" The widow in deſpair killed her ewe, and immediately Aaron " was with her, and took the ſhoulder, the leg, and the loin. " Corah was enraged, but Aaron ſaid that it was ſo written, and " that he would eat the ſhoulder, the leg, and the loin. The widow " was provoked, and in a paſſion ſwore, the Devil take my ewe; " which Aaron hearing, he returned, and ſaid, that whatever is " curſed is the Lord's, and he eat the reſt of the poor ewe for his " ſupper. Such is the cauſe of the quarrel between Aaron on the " one part, Korah, Dathan, and Abiram, on the other."

This malicious piece of humour has been copied by more than one nation. There is not a ſingle good fable in Fontaine that does not come from the heart of Aſia: you will even find them among the Tartars. I recollect to have formerly read in Plancarpin's, Rubruquis's, and Marc Paolo's Collection of Voyages, that a Tartar Chief, when he was dying, repeated to his children the fable of the old man, who gave his ſons the bundle of rods to break *.

Have we a more philoſophic tale in the weſt, than that which Olearius relates of Alexander? I mentioned it in one of the pamphlets which I did not ſend to you, becauſe it was not worth carriage. The ſcene is in the moſt diſtant parts of Bactriana, at a time when all

* Voyages of Plancarpin, Rubruquis, Marc Paul, and Haiton, chap. xvii of Haiton, page 31.

the

the Aſiatic Princes ſought the waters of immortality, as the Knights errant, in our modern romances, have ſought after the waters of youth. Alexander met an angel in the cavern, where the magi aſſured him, that the waters of immortality were to be had. The angel gave him a flint, and bidding him bring another of the ſame form and weight, he ſhould then drink of the water of immortality. Alexander ſearched himſelf, and cauſed ſearch to be made every where to no purpoſe, After a deal of fruitleſs labour, he thought proper to chooſe a flint nearly reſembling the one he had received, and added a little earth to give it the weight and form. The angel, Gabriel, perceiving the trick, ſaid to him, *My friend, remember that thou art only earth. Deſpair of drinking the waters of immortality; and do not attempt to impoſe upon Gabriel**.

This apologue teaches us that there are not two things in nature to be found perfectly alike; and that the ideas of Leibnitz upon *the indiſcernible*, were known in the heart of Tartary a long time before Leibnitz †.

For the moſt part of the ſtories with which we have been crammed over and over again, and all the witty repartees which have been aſcribed to Charles V, Henry IV, and an hundred modern Princes, they may be found in Athenæus, and our old books. It is in that ſenſe only that we can ſay, *nihil ſub ſole novum, (there is nothing new under the ſun)* &c.

On the Letters of Pope Ganganelli, which have lately made ſuch a noiſe throughout Europe, and which appeared to us, on the firſt reading, to be ſpurious; Mr. Voltaire makes the following reprobatory remarks in the XXVIIth Letter.

" I have been ſo abuſed, my dear friend, with my ingenious and gallant letters, which I never wrote, and with ſo many other ſtupidities which have been aſcribed to me, that you will pardon me for taking the part of every Cardinal or Pope to whom ſuch tricks are played.

It is a long time ſince I was provoked with that political teſtament which was fraudulently produced in the name of Cardinal Richelieu. Can we give attention to the political advice of a Prime Miniſter who does not ſpeak to the King; either of the Queen, whoſe ſituation was ſo doubtful; nor of his brother, who had ſo often conſpired him; nor of his ſon, the Dauphin, whoſe education was of ſuch importance; nor of his enemies, againſt whom he had ſuch meaſures to take; nor of the proteſtants of the kingdom, againſt whom the ſame King had carried on ſo ſevere a war; nor of his armies; nor of his negotiations; nor of his Generals; nor of his Ambaſſadors? It would be madneſs and folly to believe that this rhapſody was written by a Miniſter of State.

The moſt ill-conceived frauds are diſcoverable in every page, however, the name of Cardinal Richelieu impoſed for a time; and even ſome of the *beaux-eſprits*, like oracles, praiſed the horrid errors with

* Olearius, page 169.

† This Hiſtory has been introduced into a little book, entituled, Chineſe, Indian, and Tartar letters.

which

which the book ſwarms: and thus every error is propagated from one end of the world to the other, unleſs ſome worthy ſoul has courage enough to ſtop its career.

Since that time we have had the teſtaments of the Duke of Lorraign, Colbert, Louvois, Alberoni, Marechal Belliſle, and Mandrin. Among ſo many heroes I dare not rank myſelf; but you know that Counſellor Marchand has made my teſtament, in which he has had the diſcretion not even to include a legacy for himſelf.

You have ſeen the letters of Ninon de l'Enclos, the Queen of Sweden, Madame Pompadour, Mademoiſelle de Tron to her lover, the Reverend Father de la Chaize, confeſſor to Louis XIV: and now come the Letters of Pope Ganganilli. They are in French, though he never wrote in that language. Ganganelli muſt have received incognito the gift of languages in the courſe of his life. Theſe letters are entirely in the French taſte. The turn of the expreſſions, the thoughts, the words, the ſtyle is entirely French. They are printed in France; the editor is a Frenchman, born near Tours, who has aſſumed a name beginning with an J. and has already publiſhed a number of French works under feigned names.

If this editor had tranſlated genuine letters of Pope Clement XIV into French, he would have depoſited the originals in ſome public library. We have a right to ſay to him what was formerly ſaid to the Abbé Nodot, "Shew us your manuſcript of Petronius, which was found at Belgrade, or conſent that nobody ſhall believe you. It is as falſe that you have the genuine ſatire of Petronius in your hands, as it is falſe that that ancient ſatire was the work of a Conſul, and a picture of Nero's conduct. Deſiſt from attempting to deceive the learned, you will only deceive the vulgar."

When the comedy of the Scotchwoman was publiſhed in the name of Guillaume Vadé, and of Jerome Carré, the public immediately ſaw the joke, and did not require legal proofs. But when they expoſe the name of a Pope whoſe aſhes are not yet cold, there ſhould be no room left for ſuſpicion; the letters with Ganganelli's ſubſcription ſhould be produced in the ſacred college, and depoſited in the library of the Vatican, with the atteſtations of all who know his writing; otherwiſe it will be ſaid all over Europe, that a man has dared to take the name of a Pope to ſell a book. *Reus eſt quia filium dei ſe fecit.*

As for my part, if I were to ſee theſe letters ſupported by atteſtations, I would no more believe them to be the letters of Ganganelli, than I ſhould believe the letters of Pilate to Tiberius were really written by Pilate.

And why am I ſo incredulous about theſe letters? It is becauſe I have read them; becauſe I ſee the counterfeit in every page. I was ſufficiently intimate with the Venetian Algarotti to know that he never had the leaſt correſpondence with the Friar Ganganelli, nor with the Counſellor Ganganelli, nor with the Cardinal Ganganelli, nor with the Pope Ganganelli. The little advice given in a friendly manner to Algarotti and me, were never given by that good Monk, who became a good Pope.

It

It is impoſſible that Ganganelli could have written to Mr. Stuart, a Scotchman; *my dear Sir, I am ſincerely attached to the Engliſh nation. I have an exceſſive love for your great poets.*

What would you ſay of an Italian who declares to a Scotchman, *that he has an exceſſive love for Engliſh verſe*, and yet does not underſtand one word of Engliſh?

The Editor goes ſtill farther, and makes his learned Ganganelli ſay, *I ſometimes make nocturnal viſits to Newton, and at a time when all nature ſleeps, I wake to read and admire him. No one like him ever united ſimplicity with ſcience. His character and genius were ſuperior to pride.*

You ſee how the Editor puts himſelf in the place of his Pope, and what ſtrange praiſe he beſtows upon Newton. He pretends to have read him, and ſpeaks of him as of a learned Benedictine, well verſed in hiſtory, and who is, notwithſtanding, very modeſt. A very pretty panegyric on the greateſt mathematician that has ever been: a man who has diſſected the light.

In that ſame letter he takes Berkley, Biſhop of Cloyne, for one of thoſe who have written againſt the Chriſtian religion, and ranks him with Spinoſa and Bayle. He does not know that Berkley was one of the moſt able writers who has defended the Chriſtian religion. He does not know that Spinoſa has never once mentioned it, and that Bayle has not written any work expreſsly on ſo reſpectable a ſubject.

The Editor, in a letter to an Abbé Lami, makes his pretended Ganganelli ſay, *that according to Danté the ſoul is the greateſt miracle in the world.* A Pope or a Franciſcan Friar may cite Danté with all his might, to ſhew himſelf a man of letters; but there is not a ſingle verſe in that ſtrange Poet Danté, which ſays what is here aſcribed to him.

In another letter to a Venetian lady, Ganganelli amuſes himſelf in refuting Locke; that is to ſay, Mr. Editor, much ſuperior to Locke, does himſelf the pleaſure of cenſuring him under the name of a Pope.

In a letter to Cardinal Quirini, the Editor expreſſes himſelf in the following manner: *Your Eminency, who loves the French, has certainly looked with a forgiving eye upon their prettineſs, though it might have offended the ſuperior taſte of the ancient manners. There is no evil but may be found collectively in all ages; there are ſparks and flames, lillies and blue-bottles, rains and dews, ſtars and meteors, rivers and rivulets, which is a perfect picture of nature; and to judge of the world and of times, you muſt unite the different views, and make but one piece of the whole.*

Do you in good faith believe that the Pope wrote this farrago in French againſt the French?

Is it not pleaſant in the hundred and eleventh letter of Ganganelli, newly become Cardinal, he ſays, *We are not Cardinals to impoſe upon the world by haughtineſs, but to be the pillars of the Holy See. Our rank, our habits, our functions, all remind us, that, even to the effuſion of our blood, we ought to employ all our power for the aſſiſtance of religion, according to the will of God and the exigencies of the Church.*

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When I see Cardinal de Tournon flying to the extremities of the world to cause the truth to be preached there in its purity, I find myself inflamed with the noble example, and am disposed to undertake every thing in the same cause.

Would not you imagine from this passage, that a Cardinal de Tournon had forsaken the pleasures of Rome in the year 1706, to go and preach to the Emperor of China, and to suffer martyrdom? But the real fact is, a Savoyard Priest of the name of *Maillard*, who was educated at Rome in the college of the *Propaganda*, was sent by Pope Clement XI, to China in the year 1706, to give an account to the congregation of the Propaganda, of a dispute between the Jacobins and the Jesuits about the meaning of two words in the Chinese language. Maillard took the name of Tournon, and very soon was appointed Apostolical Vicar in China. He was no sooner Apostle Vicar, than he took it into his head that he understood the Chinese language better than the Emperor Camhy. He sent word to Pope Clement XI. that the Emperor and the Jesuits were Heretics. The Emperor was satisfied with sending him to prison, but it is said that the Jesuits had him poisoned: but before the poison had operated, it is said that he had the credit to procure a cap from the Pope. The Chinese scarcely knew what was meant by the cap, but Maillard died when the cap arrived: and this is the faithful history of that conceit. The Editor supposes Ganganelli was so ignorant as to know nothing.

Lastly, he who borrows the name of Pope Ganganelli, pushes his zeal so far as to make him say in his fifty-eighth letter to a Magistrate of the Republic of St. Marino, "I will not send you the book you want to see; it is an ill-formed production, badly translated from French, and abounds with heresies against morality and sound doctrine. It speaks, nevertheless, of *humanity*; for now-a-days that is the plausible phrase which is substituted in the room of *charity*, because humanity is but a Pagan virtue, and charity is a Christian one. The modern philosophy would have nothing to do with what relates to Christianity."

You will attentively observe, that if our Pope dreads the word humanity, his most Christian Majesty boldly makes use of it in his edict of the 12th of April, 1776, in which he offers medicines to be distributed, gratis, to all the sick in his kingdom. The edict begins thus; *His Majesty's will is henceforth for the sake of humanity*, &c.

Mr. Editor may be inhuman as much as he pleases upon paper, but he will please to allow that our Kings and Ministers may be humane. It is plain that he is strangely mistaken, but it is the case with all these gentlemen who publish their productions in respectable names. It is the rock upon which all the Testament-makers have split; it is by this chiefly that Boisguilbert is known, who dared to print his *Royal Tenth* under the name of the Marechal de Vauban. Such were the authors of the Memoirs of Vordac, Montbrun, de Pontis, and many more.

I believe the pretended Ganganelli is unmasked. He made himself Pope, but 'tis I that have deposed him. If he will excommunicate me for it, he is very welcome.

From the ſubject of theſe pretended letters, our author takes occaſion alſo to make a ſhrewd remark on literary impoſitions, and the truth of printed anecdotes in general.

" It is true, Sir, that there is no great harm in aſcribing letters to Pope Ganganelli and Queen Chriſtina of Sweden, which neither the one nor the other did write. It is a long time ſince quacks began to deceive the world for money. The world ſhould be pretty well acquainted with it, ſince that grave hiſtorian, Flavius Joſephus, hath certified, that a beautiful writing of the ſon of Seth, who was the grandſon of Adam, upon aſtrology, was to be ſeen in his time: that one part of the book was engraved upon a pillar of ſtone, to reſiſt water when the human race were to be deſtroyed by a deluge; and another part upon a pillar of brick, to reſiſt fire, when the general conflagration ſhould deſtroy the world. No writing can give an earlier date to falſities. I think it was the Abbé Tilladet who ſaid, *As ſoon as any thing is printed, tho' you have not read it, lay a wager it is not true; I will go your halves, and it will make my fortune.*

Philoſophical Tranſactions, of the Royal Society of London. Vol. LXVI. For the Year 1776. *Part II.* 4to. Price 7s. 6d. Davis.

This part of the volume of Philoſophical Tranſactions for the laſt year, contains Art. XVIII, an abridged ſtate of the weather, at London, for one year, commencing with the month of March 1775, collected from the Meteorological Journal of the Royal Society. By Dr. Horſley.—On the table, reſpecting the quantity of rain which fell in the courſe of the year, the Doctor inſinuates that the common notion of the moon's influence in this caſe is by no means ſupported by experience, although he admits that the trial turns out more in favour of the moon this year, than it did the laſt. The expoſition of *vulgar errors* is certainly a proper employment for philoſophers; it is as requiſite, however, for their own credit, that they ſhould pay equal attention to certain vulgar truths: in which caſe, they would not ſo often expoſe their ignorance of circumſtances, familiar even to the multitude. We drop this hint on account of the formal declaration of the worthy preſident, in his ſpeech on the diſtribution of the laſt year's medal, concerning Capt. Cook's diſcovery of the *tranſmutation* of *ſalt* water into *freſh*, by freezing. This phænomenon is nothing new nor ſurprizing; being well known to every Dutch or Daniſh boor on the northern coaſts; the ice of ſalt-water being in ſome places tranſported many a mile in that form, and uſed, when diſſolved, by way of preference to common freſh water. A Preſident of the Royal Society ſhould not have been ignorant of ſo well-known a fact.

XIX.

"XIX. Extract of a Meteorological Journal for the year 1775, kept at Briſtol, by Samuel Farr, M. D.

"XX. Extract of a Regiſter of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1775. By Thomas Barker, Eſquire. Communicated by Sir John Pringle, Bart. P.R.S.

"XXI. An Account of the Meteorological Inſtruments uſed at the Royal Society's Houſe. By the Hon. Henry Cavendiſh, F.R.S.

"XXII. Method taken for preſerving the Health of the Crew of His Majeſty's Ship the Reſolution during her late Voyage round the World. By Captain James Cook, F.R.S. Addreſſed to Sir John Pringle, Bart. P.R.S.

"XXIII. Extraordinary Electricity of the Atmoſphere obſerved at Iſlington on the Month of October, 1775. By Mr. Tiberius Cavallo. Communicated by William Watſon, M.D.V.P.R.S.

"XXIV. Propoſals for the Recovery of People apparently drowned. By John Hunter, Eſq. F.R S.

The Propoſals contained in this article, appear to be very judicious and ſenſible, and are well worthy the attention of the faculty, and of all ſuch as would be inſtrumental in the recovery of perſons, affected by a ſuſpenſion of the action of life from any cauſe whatever.

"XXV. An extraordinary Cure of wounded Inteſtines. By Charles Nourſe, Surgeon, at Oxford.

"*XXV. Extract of a Letter from Mr. Alexander Small, Surgeon to the Train of Artillery at Minorca, to Sir John Pringle, Bart. P.R.S. Dated St. Philip's, Aug. 8, 1775.

"XXVI. Of the Tides in the South Seas. By Captain James Cook, F.R.S.

"XXVII. An Experimental Examination of the Quantity and Proportion of Mechanic Power neceſſary to be employed in giving different Degrees of Velocity to Heavy Bodies from a State of Reſt. By Mr. John Smeaton, F.R.S.

We have here a very curious paper on a ſubject perhaps the moſt important, in the preſent ſtate of mechanical ſcience, of any other whatever. We are glad, therefore, to find ſo expert and excellent a practical mechanician, as Mr. Smeaton, has turned his thoughts to the ſubject; a ſubject that has been ſo long neglected, as to be almoſt entirely exploded, as being beneath, or beyond, inveſtigation. This is the means of eſtimating the momentum or force of bodies in motion; which made ſo much noiſe in the philoſophical world at the latter end of the laſt, and in the beginning of the preſent, century; and about which the mathematicians have been divided in their ſentiments ever ſince. Mr. Smeaton, indeed, has here given another turn to its expreſſion, by calling ſuch force *methanic power*, and confining it to its effect of giving motion to heavy bodies at reſt: but the ancient axiom ſtill holds good, notwithſtanding the partiality of the preſent experiments; it

requiring juſt as much and no more force, or mechanical power, to ſtop a body in motion, as it does to put the ſame body into motion. Nor can any good reaſon be given, why the meaſure of force ſhould be rather that which puts bodies in motion, than that which ſtops or puts them to reſt.—We will give, however, Mr. Smeaton's own ſtate of the caſe.

"About the year 1686 Sir Iſaac Newton firſt publiſhed his *Principia*, and, conformably to the language of mathematicians of thoſe times, defined, that "the quantity of motion is the meaſure of the "ſame, ariſing from the velocity and quantity of matter conjointly." Very ſoon after this publication, the truth or propriety of this definition was diſputed by certain philoſophers, who contended, that the meaſure of the quantity of motion ſhould be eſtimated by taking the quantity of matter and the ſquare of the velocity conjointly. There is nothing more certain, than that from equal impelling powers, acting for equal intervals of time, equal increaſes of velocity are acquired by given bodies, when unreſiſted by a medium; thus gravity cauſes a body, in obeying its impulſe during one ſecond of time, to acquire a velocity which would carry it uniformly forward, without any additional impulſe, at the rate of 32 ft. 2 in. *per* ſecond; and if gravity is ſuffered to act upon it for two ſeconds, it will have, in that time, acquired a velocity that would carry it, at an uniform rate, juſt double of the former; that is, at the rate of 64 ft. 4 in. *per* ſecond. Now, if in conſequence of this equal increaſe of velocity, in an equal increaſe of time, by the continuance of the ſame impelling power, we define that to be a double quantity of motion, which is generated in a given quantity of matter, by the action of the ſame impelling power for a double time; this will be co-incident with Sir Iſaac Newton's definition abovementioned; whereas, in trying experiments upon the total effects of bodies in motion, it appears, that when a body is put in motion, by whatever cauſe, the impreſſion it will make upon *an uniformly reſiſting medium*, or upon *uniformly yielding ſubſtances*, will be as the maſs or matter of the moving body, multiplied by the ſquare of its velocity: the *queſtion, therefore, properly is*, whether thoſe terms, the *quantity of motion*, the *momenta* of bodies in motion, or *forces* of bodies in motion, which have generally been eſteemed ſynonymous, are with the *moſt propriety of language* to be eſteemed equal, double, or triple, when they have been generated by an equitable impulſe, acting for an equal, double, or triple time; or that it ſhould be meaſured by the effects being equal, double, or triple, in *overcoming reſiſtances* before a body in motion can be ſtopped? For, according as thoſe terms are underſtood in this or that way, it will neceſſarily follow, that the *momenta* of equal bodies will be as the *velocities*, or as the *ſquares of the velocities*, reſpectively; it being certain, that, whichever we take for the proper definition of the term quantity of motion, by paying a proper regard to the collateral circumſtances that attend the application of it, the ſame concluſion, in point of computation, will reſult.

It is true, that it is "according as the above terms are underſtood" that, *ex hypotheſe*, we *may* allow the *momenta* of moving

moving bodies to be eſtimated; but if we are to adhere either to "propriety of language" or preciſion of idea, we muſt not make the meaſure of a *partial effect*, the meaſure of a *general cauſe*. In all experiments, made with unyielding, or unelaſtic bodies, the meaſure both of cauſe and effect is the ſame; viz. according to Sir Iſaac Newton, the *momentum* or force is, ſimply, as the velocity multiplied by the weight. In experiments with yielding *media*, and bodies highly elaſtic, the meaſure of cauſe and effect differ widely: that of the former being ſimply as the velocity, that of the latter as the *ſquare* of the velocity. It is no wonder, therefore, that practical mechanics, not attending to that difference, ſhould, as Mr. Smeaton obſerves, fall into egregious errors *. It is, of courſe, with great juſtice, that Mr. Smeaton reprehends and expoſes their blunders. We are not of opinion, however, that he has properly corrected their theoretical miſtakes.

"Finding theſe matters, ſays he, as well as others, to come out in the experiments, ſo very different from the opinions and calculations of authors of the firſt reputation, who, reaſoning according to the Newtonian definition, muſt have been led into theſe errors from a want of attending to the proper collateral circumſtances; I thought it very material, eſpecially for the practical artiſt, that he ſhould make uſe of a kind of reaſoning in which he ſhould not be ſo liable to miſtakes; in order, therefore, to make this matter perfectly clear to myſelf, and poſſibly ſo to others, I reſolved to try a ſet of experiments from whence it might be inferred, what proportion or quantity of mechanical power is expended in giving the ſame body different degrees of velocity.

The reader, who underſtands the ſubject, and attends to propriety of language, will here heſitate, with us, at the word *expended*. Even as *money* may be ſpent and laid out to *waſte*, ſo may *power*. It is not to be denied, that, in the ordinary method of experiment on the percuſſion of bodies, there is uſually much more force *expended* in giving velocity to bodies at reſt, than is poſſeſſed by the percutient bodies giving ſuch velocity of motion. But it does not thence follow that *all* the force of ſuch percutient bodies is *fairly expended*, that is, communicated to the bodies at reſt, put in motion by them: neither does it follow, that, becauſe the ordinary methods are inſufficient to communicate the whole force of a body in motion, to another unequal body at reſt, ſuch com-

* Eſpecially as their *theoretical* maſters run into ſome ſtill more egregious, than any *practical* mechanic can be ſuſpected to fall into; thus Mr. Smeaton obſerves, that, between Belidor and Deſaguliers, in calculating the proportion of work to be done by a Corn-mill, there is no leſs a difference in the proportion, than that of *ſixty* to *one*. A difference ſo opprobrious to pretenders to ſcience that it is almoſt incredible!

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munication is either impoſſible or impracticable. In the diſputes on this ſubject between Leibnitz, Poleni, and others, the grand difficulty was ſtarted, and in ſome meaſure diſcuſſed: viz. that of communicating the whole force of a heavy body in motion, to a lighter one at reſt. In the *Acta Eruditorum* of Leipzig (if we miſtake not, for the year 1695) methods of ſuch communication are pointed out: theſe, we muſt frankly own, we have tried, and found inſufficient. There are yet other methods, which will anſwer the ſame end, or produce the effect required, from the ſame cauſe: ſo that, without impeaching either Sir Iſaac Newton's theory, or the truth of the experiments, on which the contrary notion is founded, the apparently-contrary effects may be ſhewn to be perfectly conſiſtent and conformable to the general and univerſally-admitted laws of motion. If Mr. Smeaton's *ſet of experiments* was performed merely to aſcertain that the effect, of an unyielding or unelaſtic body in motion, acting againſt a pervious medium, a yielding or elaſtic ſubſtance, is in proportion to the ſquare of the velocity of the moving body, as it appears, he might have ſaved himſelf the trouble; becauſe the elder Bernoulli, s'Graveſande, and many others, made ſuch experiments, and, with as good an apparatus, upwards of fifty years ago*. The reſult of their experiments was uncontrovertible: it proved that the reſiſtance of yielding ſubſtances, pervious media, and even of ſteel ſprings, is in proportion to the ſquare of the velocity of the unyielding body, ſtriking againſt, compreſſing, or endeavouring to paſs through them. But the meaſure of the force of the reſiſting medium, or body at reſt, is not the meaſure of the force of the percutient body in motion. A heavy body thrown up perpendicularly will riſe to a height proportional to the ſquare of the velocity with which it is ſo thrown up; but this ſpace is the meaſure of the reſiſtance it meets with from the action of gravity during the time it is riſing; and not of the *force* with which it is thrown up.—It is the ſame with the reſiſtance of any ſubſtance whoſe tenacity will admit of its perforation; and even with that of elaſtic ſprings of any ſubſtance whatever. Let us bend a ſteel ſpring, for inſtance, to ſuch a degree, that in unbending itſelf againſt a body weighing four pounds, it will throw ſuch body off with a velocity, which we will call four degrees. It is well known that if ſuch ſpring, ſo bent, were to diſcharge itſelf againſt a body of one pound only, it would give it but two degrees of velocity, and not four, as it

* See 'sGraveſande's Mathematical Elements, Book I. Part I.

ſhould

ſhould do if it communicated to it the ſame degree of force as it did to the body of four pounds. And again, if it diſcharged itſelf againſt a body of eight pounds, it would give it almoſt three quarters of a degree of velocity, that is near ſix degrees of force; admitting the force to be as the weight ſimply into the velocity: the ſpring unbending itſelf, not with any abſolute force, but with a relative force proportional to the weight of the body bearing againſt it. Thus the ſame ſpring, in unbending, would, as was ſaid, give to a body of one pound two degrees of velocity, and to one of eight pounds near three quarters of a degree; agreeable to the proportion of the ſquare of the velocity with which each body would be thrown off, ſuppoſing they received, what is uſually called, the *whole force* of the ſpring. But, as we have obſerved, that force is by no means abſolute; nor does a ſpring unbend itſelf with the ſame force (if by that we mean communicate the ſame force to any body bearing againſt it while it is unbending) unleſs it unbend itſelf againſt bodies of equal weight; in which caſe it unbends itſelf in the ſame time. So that what 's Graveſande affirms, on the ſuppoſition that the force is as the ſquare of the velocity into the weight, *viz.* that a ſpring unbends itſelf with or communicates the ſame force, whether it unbend itſelf quickly or ſlowly, is not true. To prove this, ſuſpend any body by way of pendulum, ſo as barely to touch the ſpring when unbent; let the ſpring then ſucceſſively unbend itſelf againſt bodies of different weights, and it will be found to ſtrike with conſiderable force againſt the pendulum, when diſcharging itſelf againſt a light body, and with very little, when againſt a ſmall one: a proof that more of its force is communicated in the one caſe than is in the other; which could not be, if its force were abſolute, and all of it equally communicated in both caſes. It ſeems, indeed, ſomewhat paradoxical, that the ſpring, unbending itſelf againſt the lighter body with the greateſt velocity, and of courſe *expending* much of its power apparently to waſte, will be again equally bent by the ſame body moving againſt it with the velocity communicated. But, on due conſideration, this will appear to be the effect of the propenſity of ſprings to be bent in a degree proportional to the ſquare of the velocity, and not ſimply as the velocity of the moving body itſelf. Hence the common axiom, that a ſpring unbends itſelf with the ſame force wherewith it is bent, is vague and indeterminate. The caſe is the ſame with the impulſe of gravity: thus the weight of bodies is nothing abſolute or poſitive; they being light or heavy as they are circumſtanced with reſpect to their riſe or fall in any given time.—Mr. Smeaton, therefore, is,

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in our opinion, miſtaken with reſpect to the propriety of language, and the reality of the fact, when he gives into the notion of 's Graveſande, &c. reſpecting the momentum or force of bodies in motion.

"This, ſays he, may be ſaid to be meaſured by multiplying the weight of the body into the perpendicular height from which it can deſcend; thus the ſame weight, deſcending from a double height, is capable of producing a double mechanical effect, and is therefore a double mechanical power. A double weight deſcending from the ſame height is alſo a double power, becauſe it likewiſe is capable of producing a double effect; and a given body, deſcending through a given perpendicular height, is *the ſame power* as a double body deſcending through half that perpendicular; for, by the intervention of proper levers, they will counter-balance one another, conformably to the known laws of mechanics, which have never been controverted."

Mr. Smeaton is here palpably wrong, even ſuppoſing we take the meaſure of the reſiſtance, which a moving body meets with, for the meaſure of its moving power. A double weight deſcending from the ſame height is, indeed, a double power, and will have merely a double effect, becauſe with twice the quantity of matter it has been expoſed to the action of gravity the ſame time: but we deny, that a given body, deſcending through a given perpendicular height, will have the ſame mechanical effect as a double body deſcending through half the perpendicular. It is true, that two ſuch bodies, while at reſt, will, by the intervention of levers, whoſe lengths are reciprocally proportional to their weights, counter-balance each other: but were they, ſo counter-balanced, to be put in motion, the effect of the lighter would be greater than that of the heavier, in proportion to its greater velocity: that is, ſuppoſing them both to ſtrike againſt yielding or elaſtic obſtacles, and to be ſeparable from each other at the moment of percuſſion, the lighter body would make a greater impreſſion, or have a greater mechanical effect, in the ſenſe of Mr. Smeaton, than would the heavier one, according to their difference of velocity.

To deſcribe this experimentaliſt's apparatus, or particularize his experiments, would be needleſs; as they ſerve to prove nothing new. It may not be amiſs, however, to take ſome little notice of the concluſions he draws from them.

"We may ſafely conclude, ſays he, that this is the univerſal law of nature, reſpecting the capacities of bodies in motion to produce mechanical effects, and the quantity of mechanic power neceſſary to be employed to produce or generate different velocities (the bodies being ſuppoſed equal in their quantity of matter); that the mechanic powers to *be expended* are as the ſquares of the velocities to be generated, and *vice verſâ*; and that the ſimple velocities generated are as the impelling power compounded with, or multiplied by, the time of its action, and *vice verſâ*.

"We

"We ſhall, perhaps, form," continues Mr. Smeaton, "a ſtill clearer conception of the relation between velocities produced, and the quantities of mechanic power required to produce them; together with the collateral circumſtances attending, by which theſe propoſitions, ſeemingly two, are reconciled and united, by ſtating the following popular elucidation, which, indeed, was the original idea that occurred to me on conſidering this ſubject; to put which to an experimental proof gave birth to the foregoing apparatus and experiments.

"Suppoſe then a large iron ball of 10 feet diameter, turned truly ſpherical, and ſet upon an extended plane of the ſame metal, and truly level. Now, if a man begins to puſh at it, he will find it very reſiſting to motion at firſt; but, by continuing the impulſe, he will gradually get it into motion, and having nothing to reſiſt it but the air, he will, by continuing his efforts, at length get it to roll almoſt as faſt as he can run. Suppoſe now, in the firſt minute he gets it rolled through a ſpace of one yard; by this motion, proceeding from reſt (ſimilar to what happens to falling bodies) it would continue to roll forward at the rate of two yards *per* minute, without further help; but ſuppoſing him to continue his endeavours, at the end of another minute he will have given it a velocity capable of carrying it through a ſpace of two yards more, in addition to the former, that is, at the rate of four yards *per* minute; and at the end of the third minute, he has again added an equal increaſe of velocity, and made it proceed at the rate of ſix yards *per* minute; and ſo on, increaſing its velocity at the rate of two yards in every minute. The man, therefore, in the ſpace of every minute exerts an equal impulſe upon the ball, and generates an equal increaſe of movement correſpondent to the definition of Sir Iſaac Newton. But let us ſee what happens beſides: the man, in the firſt minute, has moved but one yard from where he ſet out; but he muſt in the ſecond minute move two yards more, in order to keep up with the ball; and as he exerted an impulſe upon it, ſo as at the end of the ſecond minute to have given it an additional velocity of the two yards, he muſt alſo in this time have gradually changed its velocity from the rate of two yards *per* minute to that of four, and the ſpace, that he will of conſequence have actually been obliged to go through in the ſecond minute, will be according to the mean of the extremes of velocity at the beginning and end thereof, that is, three yards in the ſecond minute; ſo that being one yard from his original place at the beginning of the ſecond minute, at the end of it he will have moved the ſum of the journies of the firſt and ſecond minute, that is, in the whole four yards from his original place. As he has now generated a velocity in the ball of four yards *per* minute, in the third minute he muſt travel four yards to keep up with the ball, and one more in generating the equal increment of velocity; ſo that in the third minute, he muſt travel five yards to keep up the ſame impelling power upon the ball that he did in the firſt minute in travelling one, ſo that theſe five yards in the third minute, added to the four yards that he had travelled in the two preceding minutes, ſets him at the end of the third minute nine yards from whence he ſet out, having then given the ball a velocity capable of carrying it uniformly forward at the rate of ſix yards *per* minute, as before ſtated. We may now leave the further purſuit of theſe proportions, and ſee

how the account ſtands. He generated a velocity of two yards *per* minute in the firſt minute, the ſquare of which is four, when he had moved but one yard from his place; and he had generated a velocity of ſix yards *per* minute, the ſquare of which is thirty-ſix, at the end of the third minute, when he had travelled nine yards from his place. Now, ſince the ſquare of the velocity, generated at the end of the firſt minute, is to that of the velocity generated at the end of the third minute, as 4 : 36, that is, as 1 : 9; and ſince the ſpaces, moved through by the man to communicate theſe velocities, are alſo as 1 : 9, it follows, that the ſpaces through which the man muſt travel, in order to generate theſe velocities reſpectively (preſerving the impelling power perfectly equal), muſt be as the ſquares of the velocities that are communicated to the ball; for, if the man was to be brought back again to his original place by a mechanical power, equally exerted upon the man equally reſiſting, this would be the meaſure of what the man has done in order to give motion to the ball. It therefore directly follows, conformably to what has been deduced from the experiments, that the mechanic power that muſt of neceſſity be employed in giving different degrees of velocity to the ſame body, muſt be as the ſquare of that velocity; and if the converſe of this propoſition did not hold, *viz.* that if a body in motion, in being ſtopped, would not produce a mechanical effect equal or proportional to the ſquare of its velocity, or to the mechanical power employed in producing it, the effect would not correſpond with its producing cauſe.

" Thus the conſequences of generating motion upon a level plane exactly correſpond with the generating of motion by gravity; *viz.* that though in two ſeconds of time the equal impulſive power of gravity gives twice the velocity to a body that it does in one ſecond, yet this collateral circumſtance attends it, that at the end of the double time, in conſequence of the velocity acquired in the firſt half, the body has fallen from where it ſet forward through four times the perpendicular; and, therefore, though the velocity is only doubled, yet four times the mechanical power has been conſumed in producing it, as four times the mechanical power muſt be expended in bringing up the fallen body to its firſt place.

" This then appears to be the foundation, not only of the diſputes that have ariſen, but of the miſtakes that have been made, in the application of the different definitions of quantity of motion; that while thoſe, that have adhered to the definition of Sir Iſaac Newton, have complained of their adverſaries, in not conſidering the time in which effects are produced, they themſelves have not always taken into the account the ſpace that the impelling power is obliged to travel through, in producing the different degrees of velocity. It ſeems, therefore, that, without taking in the collateral circumſtances both of time and ſpace, the terms, quantity of motion, *momentum*, and force of bodies in motion, are abſolutely indefinite; and that they cannot be ſo eaſily, diſtinctly, and fundamentally compared, as by having recourſe to the common meaſure, *viz.* mechanic power.

" From the whole of what has been inveſtigated, it therefore appears, that time, properly ſpeaking, has nothing to do with the production of mechanical effects, otherwiſe than as, by equally flowing,

it

it becomes a common meaſure; ſo that, whatever mechanical effect is found to be produced in a given time, the uniform continuance of the action of the ſame mechanical power will, in a double time, produce two ſuch effects, or twice that effect. A mechanical power, therefore, properly ſpeaking, is meaſured by the whole of its mechanical effect produced, whether that effect is produced in a greater or a leſſer time; thus, having treaſured up 1000 tuns of water, which I can let out upon the over-ſhot wheel of a mill, and deſcending through a perpendicular of 20 feet, this power applied to proper mechanic inſtruments, will produce a certain effect, that is, it will grind a certain quantity of corn; and that, at a certain rate of expending it, it will grind this corn in an hour. But ſuppoſe the mill equally adapted to produce a proportional effect, by the application of a greater impulſive power as with a leſs, then, if I let out the water twice as faſt upon the wheel, it will grind the corn twice as faſt, and both the water will be expended and the corn ground in half an hour. Here the ſame mechanical effect is produced; *viz.* the grinding a given quantity of corn, by the ſame mechanical power, *viz.* 1000 tuns of water deſcending through a given perpendicular of 20 feet, and yet this effect is in one caſe produced in half the time of the other. What time, therefore, has to do in the buſineſs is this: let the rate of doing the buſineſs, or producing the effect, be what it will, if this rate is uniform, when I have found by experiment what is done in a given time, then, proceeding at the ſame rate, twice the effect will be produced in twice the time, on ſuppoſition that I have a ſupply of mechanic power to go on with. Thus 1000 tuns of water, deſcending through 20 feet of perpendicular, being, as has been ſhewn, a given mechanic power, let me expend it at what rate I will, if when this is expended, I muſt wait another hour before it be renewed, by the natural flow of a river, or otherwiſe, I can then only expend twelve ſuch quantities of power in 24 hours; but if, while I am expending 1000 tuns in one hour, the ſtream renews me the ſame quantity, then I can expend 24 ſuch quantities of power in 24 hours; that is, I can go on continually at that rate, and the product or effect will be in proportion to time, which is the common meaſure; but the quantity of mechanic power ariſing from the flow of the two rivers, compared by taking an equal portion of time, is double in the one to the other, though each has a mill, that, when going, will grind an equal quantity of corn in an hour."

Such is Mr. Smeaton's illuſtration of this unpractiſed and intricate ſubject: on which we beg leave to remark, that his illuſtration fails in the application. The cauſe of gravity is conſtant in its operation and impulſe: it is under no neceſſity to move forward, like the man rolling the iron ball, nor is the body, moved by it, under any neceſſity to wait for the renewal of the natural flow of its ſtream, like that of a river. It accelerates a moving body equally in the ſame time, whether moving faſter or ſlower; and the velocity of motion, acquired by ſuch acceleration, is the meaſure of its momentum or moving force, and not the ſpace it has fallen through in the

time of its deſcent. When the velocity is only *doubled*, therefore, *four times* the force is not neceſſary, either to be *conſumed* or *expended*, to bring up the fallen body to its firſt place. On the contrary, a double force is ſufficient; nay, we could give Mr. Smeaton poſitive proof, that, under certain circumſtances, even a ſingle force would do it: the reſiſtance of elaſtic bodies, and the impulſe of gravity, being a reſource for the generation of mechanic power indefinitely.—Why then, it may be ſaid, is not the perpetual motion practicable? If a body can be raiſed to a given height by a leſs power than it acquires from gravity in its deſcent, the problem is ſolved.—True; but among the *vulgar errors* adopted by the Royal Society this is one; *viz.* that the perpetual motion is impoſſible. They pretend even to poſſeſs mathematical demonſtrations of it, though they can produce only the ſtatical one of Huygens, which is applicable only to bodies revolving round a common centre; this being all they have to object to it. Indeed, notwithſtanding the prevalence of this *vulgar error*, the adapting of which is an opprobrium to a philoſophical ſociety, there is nothing more certain than the practicability of ſuch motion, or than that it has been actually diſcovered. The celebrated wheel of Orffyreus, exhibited at Heſſe Caſſel, about the year 1720, was moſt aſſuredly a real perpetual motion*. We can take upon us, alſo, to aſſure our readers, on the beſt authority, that a ſimilar, if not the ſame, diſcovery hath been made by our colleague Dr. K. whoſe indefatigable perſeverance in ſo arduous a purſuit, for near twenty years together, has by no means been attended with that countenance and encouragement ſo intereſting a diſcovery deſerves. It is to be wiſhed, for the ſake of the public, as well as the inventor, that a parliamentary premium were offered for the promulgation of ſuch an invention, proportionate to its utility. Such premiums have been frequently proffered, not to ſay proſtituted, on much leſs important occaſions. With reſpect to the author of the *recovery* of this invention (for ſo it may be ſtiled), it may be declared, that although he cannot complain, with Orffyreus, that he has ſpent a conſiderable patrimony in effecting, he may truly aver, that he has ſpent the greater part of the earnings of a life of unremitted induſtry. Indeed, the money he has expended, and the time he has beſtowed, are too conſiderable for him to ſacrifice the fruits of them to unprofitable applauſe, in a country ſo much intereſted in, and ſo well able to reward the author of ſuch an invention; eſpecially as he has declared

* See 's Gravesande's poſthumous works, publiſhed by Profeſſor Allaman of Leyden; alſo the Appendix to the 54th volume of the *Monthly* Review.

himſelf ready to give the moſt poſitive proofs of the reality of his diſcovery to ſuch perſons of ſcience and honour, as may have influence enough to procure a compenſation adequate to ſuch an invention. W.

Rona, a Poem, in ſeven books, illuſtrated with a correct map of the Hebrides, and elegant engravings. By John Ogilvie, D.D. *concluded from page 72.*

We ſit down with great pleaſure to fulfill the promiſe made to our readers, of preſenting a ſketch of the general heads of this very pleaſing and poetical performance. The ſtructure of the ſtory is, briefly, this. An old gentleman named Baſilius, unfortunate in his life, but happy in the reſource of an only daughter, who is figured under the ſignature of Cleora, determines to retire with her to the iſle called Rona, one of the moſt remote of the Hebrides. Soon after their arrival here, the father recites the hiſtory of himſelf and his wife, Cleora's mother; and of a young ſhepherd named Philemon, who captivates the heart of Cleora, and is permitted, by Baſilius, to be the companion of their retirement. The narrative of Baſilius is full of adventure, and well calculated to anſwer the end with which it was confeſſedly recited: namely, to impreſs upon the minds of his young aſſociates, a ſenſe of their felicity in being ſecluded from the world, and to prepare them for the reſiſtance of ſimilar trials, ſhould ſuch happen to themſelves. He cloſes his account with a promiſe to permit ſpeedily the nuptials of his young hearers: appoints a day to ſolemnize the marriage; and propoſes, that the intermediate time ſhould be paſt in thoſe innocent amuſements, which were cuſtomary in the iſland of Rona. But now a cauſe of diſtreſs ariſes: the lord of the iſland (Alcanor) makes his appearance; and, like moſt other lords, endeavours to ſeduce the innocence of poor Cleora. He is, however, repulſed—And here begins the præternatural machinery of the work, by the introduction of a malignant being, called NISROE, whoſe aſſiſtance is ſummoned againſt the virtue of Cleora. The power of this malicious agent of Alcanor is related in a chain of incidents, perfectly correſponding with the idea of his character. But take a view of the Demon, as the Poet hath drawn him in all his ſpells and terrors. After Alcanor's conjuration, follows this animated and alarming deſcription.

"Far on a rock projecting o'er the main
Old NISROE ſat, and view'd th' ethereal plain;

Fix'd

Fix'd on the worlds above his ardent gaze,
And caught each ſparkling orb's malignant rays.
He ſnuff'd afar the ſpreading fume, nor ſtay'd,
But near Alcanor ſtood, an inſtant aid.
Lean, haggard, bent he ſeem'd, of ſallow hue;
(The moon dim glimmering gave his form to view)
One grizzled lock his head unſeemly bore,
One eye-ball red, as drench'd in dropping gore;
Lank from his forked chin expos'd and bare
Thin, looſe, and ſtraggling, ſhook the wither'd air;
A wand he held of reeds compactly join'd,
And crept in rags that flutter'd on the wind.
Then thus in few:—and ſlowly rais'd his hand;
"Why wak'ſt thou NISROE? Speak thy bold demand."
"I love a maid, (th' intrepid youth replied)
"An angel ſhape, but heart that ſwells with pride;
"Though born obſcure on this ſequeſter'd ſhore,
"Though warm'd with hope, and lur'd with glittering ore;
"Though ſhown, and taught an happier ſcene to prize,
"She ſcorns the proffer'd boon, inſults, and flies;
"Her SIRE,—thou know'ſt him,—to a ſhepherd's bed,
"A clown, a wretch, conſigns the lovely maid.
"Strong paſſions tear my breaſt, th' illuding fair
"I dread by force to ſeize, by fraud deſpair.
"Few are my friends, nor yet with arms prepar'd,
"And theſe combin'd to force, 'twere vain to guard:
"This race though ſimple, yet provok'd, would prove,
"A firm barrier to ſhield the friends they love.
"Thou then adviſe. In many a danger tried,
"My better genius thou; my conſtant guide!
"I know thy will to help, revere thy power;
"And wait thy voice to ſeize the happieſt hour."
Thus he.—As one perplex'd by devious ways,
Where wind the paths in long excentric maze,
Explores the track where feweſt ills withſtand:—
Thus mus'd the wizard, ere he wav'd his wand.
Slow down the murmuring cliff at laſt he trod,
And mutter'd ſpells, as rear'd the myſtic rod!
Thrice wav'd the reed, and on the ſtormy blaſt,
Thrice howl'd the Genius of the watery waſte!
Low thunder rolling ſhook the ſounding cave,
And ſhriek'd a ghoſt on every riſing wave.
They ceas'd—when gliding like a lambent flame,
Swift o'er the flood a pigmy legion came;
Their Chief before, they glitter'd o'er the ſtrand,
A buſy, fluttering, miſchief-loving band.
Some from the froth with poiſonous vapours fraught,
Th' envenom'd ſeeds of death malignant caught;
Then on the keen eaſt riſing damp and drear,
Breath'd in dank mildews o'er the blighted ear,
Or drank pale radiance from the lunar beam,
Or rais'd the hoſts that ſweep in meteor gleam;

Or

Or on the billows' ſwelling bound ſurvey'd
Shriek to the trembling heart that ſinks with dread!
Their chief in height above th' incircling crew,
Green were his locks that drop'd the blaſting dew;
Full in his front o'ercaſt with tangling hair,
Flaſh'd the fell Baſiliſk's deſtructive glare;
Two fiery brands his little arms appear;
In one the ſceptre wav'd, in one the ſpear;
This from the caves, where lights ſulphureous glow,
And that a flame from lakes that boil below.
Then NISROE thus.—" A friend demands thine aid;
" He loves a beauteous, but a ſcornful maid.
" Her SIRE BASILIUS of deteſted kind,
" Cloſe with th' ethereal race in league combin'd,
" Him as their guide this ſimple race befriend,
" Alarm'd, would guard him, and attack'd, defend:
" Thoſe arm'd—to ſeize the tempting prize were vain,
" And winds averſe what ſhip can plough the main!
" Thou then benignant bid th' attempt prevail;
" Swell with propitious winds the ſpreading ſail;
" Unlock th' ethereal tribes, and point their way;
" 'Tis mine to guide them to the deſtin'd prey."
He ſaid. In few the pigmy fiend replied:
" Enjoy thy wiſh: I waft them o'er the tide.
" Not for the prize that crowns ALCANOR's toil;
" But ruin hovers o'er the fated iſle!
" Go then ſecure, and ſeize the trembling fair
" We rouze the winds."—He ſaid, and mix'd in air.

On the other hand, are ſummoned, in ſupport of that innocence which is by Niſroe ſo ſorely aſſailed, a new ſett of Beings, who under the direction of good angels counteract the evil deſigns of the evil-ſpirited Niſroe—The potency of theſe benignant agents is likewiſe delineated in all the ſuitable pomp of language, and with all the decorations of the poet's imagination: the grand endeavour of Niſroe, being to promote the baſe deſigns of Alcanor, and the conſtant effort of the amiable Genii, to reſcue his fair from ſuch machinations. It would not be doing either poetical, or moral juſtice, to refuſe our readers the account of theſe amiable opponents, who, officially, eſpouſe the cauſe of Cleora, againſt the wicked wiles of Alcanor, and his miniſter Niſroe. The whole introduction of theſe good ſpirits is maſterly. The Reader ſhall judge.

Say, Thou whoſe dreams this raptur'd thought inſpire,
Power of the ſong, and heav'n-deſcended lyre,
Say (for thou know'ſt each ardent warrior's name)
What band, to ſave inſulted virtue came!

When

When firſt ('twas hell produc'd the vengeful train)
Roſe the fell Genii of the roaring main;
The wreck, the whirlwinds o'er the watry way
Borne with wild fury, ſpoke their direful ſway.
To tame their rage the POWER of NATURE gave
A race of gentler kind to rule the wave.
Theſe, not of nobleſt rank, yet heavenly bred
In the mild breeze ethereal balm convey'd;
Still pleas'd to ſave, on wandering crews beſtow'd
Their care; and moor'd them in th' expected road:
Warr'd with the hell-born race, their only foe,
And hurl'd them howling to the gulfs below.
O'er all the deeps from clime to clime they paſs'd;
Now ſkimm'd the waves, and now th' aërial waſte,
But chief, that main's pacific boſom bore
Where the wide ANDES ſhade th' extended ſhore *;
Beneath the temperate ſun's refracted beam
Serene they floated o'er the waving ſtream;
Where never tempeſt rais'd its voice, nor known
The fiery rays that ſcorch the burning zone:
In calm perpetual flow'd their hours away,
Bleſs'd hours!—and pleaſure crown'd each feſtive day.
Here as they roam'd, in ſportive maze combin'd,
Their prince long muſing, as with anxious mind
Conven'd the liſt'ning bands. A horn he rais'd
That bright with dyes (ethereal tincture!) blaz'd;
Shrill was its blaſt, and from the deeps around,
All rouz'd in haſte obey'd the well-known ſound.
There all that o'er the ſwelling ſurge recline,
Search coral'd beds, or haunt th' empearled mine;
Or give the gem with gloſſy tints to flame;
Or ſmooth the ſpeckled ſhell's reſplendent frame,
Or bids light zephyrs to their haunts repair,
Or fan with looſen'd wings the ſultry air,
Or braid the mermaid's floating locks, or glide
With the green dolphin o'er the heaving tide.
All came:—their prince high-riſing o'er the reſt
Th' imperial ſceptre rear'd, and thus addreſs'd:
" Ye powers of angel race, whoſe mighty ſway
" Heaven bade the deep, and lawleſs winds obey,
" Still prompt to fly where virtue points the ſhade,
" That cauſe divine demands your inſtant aid.
" Some maid beneath the fell deſtroyer's pow'r
" Unfriended lies, and this the fatal hour:
" I ſee her pale with life-conſuming woe!
" And hear, with lowering front ſome ruthleſs foe;

* Of the celebrated tranquillity of this ocean the reader will find a particular account in Anſon's Voyage round the World, where the neighbourhood of that immenſe track of mountains called the ANDES, is with probability aſſigned as the cauſe of it.

" Torn

" Torn from her friends ſhe ſeems, and o'er the main
" Swept by our foes, an ever-hateful train;
" Hell gives them aid:—and howling from beneath
" Fiends ſwell the trump, the dire portent of death!
" Haſte ere ſhe ſink, and as we ſearch them far,
" Each rear the helm, and ſound the blaſt of war."
Thus he:—at once prepar'd, the ſhouting throng,
Borne on impetuous pinions ſwept along.
Soon as they left that peaceful clime behind,
The madding ſtorm aroſe, and roaring wind.
Loud was the blaſt, and dire the livid flame
As thundering o'er the ſwelling ſurge they came
Cas'd in ethereal arms! an angel o'er
The train high-ſoaring, ſhew'd th' appointed ſhore.

The various contrivances of theſe contending Genii, and the various fortunes of Baſilius, Cleora, Alcanor, and Philemon, in conſequence of them, form a very important, as well as intereſting part of the poem. Niſroe, and other fiends, all the time, and in every enterprize, appearing the inſtructing demons of Alcanor, while the benevolent beings act as the guardians of the more perſecuted, though more deſerving party. The cataſtrophe is, however, pathetic, in the greateſt degree; for Baſilius is ſtabbed; Philemon expires by the wound of an arrow; and Cleora (on ſeeing amongſt the dead bodies thoſe of her father and her lover), deprived of ſenſation at the view, falls into a trance; and, imagining that ſhe beholds the ghoſt of Philemon beckoning to the tomb, expires in his arms.

After the curtain is thus awefully dropped upon the ſcene, the Poet thus deſcribes the birds of heaven covering Philemon and his Cleora, with graſs and leaves, from the adjacent regions.

" Meanwhile the lovers, ere the grave conceal'd;
Heaven pitying, ſent its feather'd race to ſhield.
Call'd by its warning voice, the tribes repair
From every iſle along the fields of air;
Of every varying wing, and every naine,
The wild, the fierce, the gentle, and the tame.
All peaceful met on Rona's lonely ſhore:—
Some leaves, or herbs, each little wanderer bore,
Moſs from the rill that murmurs o'er the vale,
Or flowers whoſe breath perfumes the balmy gale;
Shrubs with green foliage on the dead they ſtrow'd
Each o'er them lightly dropt his pleaſing load.
Embalm'd they lay;—till known at laſt to fame
Their fate; a band of weeping mourners came;
Theſe with the funeral rites to duſt convey
The ſlain; and o'er them pour the plaintive lay.

Three days the Bard's complaining numbers flow *;
The rocks, the caverns, breathe reſponſive woe.
The fourth, their friends with ſolemn action bleſs'd,
They part; and leave the mouldering duſt to reſt.

Among other paſſages of this elegant performance, none ſeem to lay better claim to extract, or the reader's attention, than the little moral epiſode of a hermit, who finds, and conducts the fugitive Cleora, to his cell; and in this manner, beguiles *her* ſorrows, by a recapitulation of *his* own: but we are ſorry, we cannot find room, for further quotation.

Letters on Materialiſm and Hartley's Theory of the Human Mind, addreſſed to Dr. Prieſtley, F. R. S. 8vo. 2s. 6d. Robinſon.

We imagined the inſertion of our correſpondent's letter, concerning this production, in our Review for laſt month †, might have excuſed our paſſing over it without farther animadverſion; but ſome writers, or their friends, are not eaſily to be ſatisfied. We ſhall not tire our readers, however, by going over the ground, which our ingenious correſpondent hath meaſured with as much good ſenſe as apparent good-nature. Let it ſuffice to ſay, that our opinion generally coincides with his, in oppoſition to the writer of the letters before us. The tenth and laſt letter, indeed, treats on a ſubject that immediately concerns us as Reviewers, and cannot be ſo eaſily paſſed over. Addreſſing Dr. Prieſtley, the letter-writer proceeds thus:

" Reverend Sir,

" Opportunely enough, though you perhaps may think far otherwiſe, before my laſt letter was completely printed, accidentally fell into my hands your laſt volume of *Experiments on different kinds of air*. I had purpoſely put off the peruſal of that volume to a more convenient opportunity, my head being a good deal engaged in purſuits widely different from the ſubject-matter of thoſe enquiries. Yet I was deſirous to ſee one part of your *preface*, in which, I had been informed, you had taken very ſerious notice of the reflections that had been made, relative to your notions on the *materiality of ſouls*. Perhaps, thought I, the Doctor hath candidly acknowledged the opinion, he hazarded on that ſubject, to be ill-founded, and hath therefore publicly apologized for the alarm, he unthinkingly gave to the ſincere admirers of real virtue and religion; if ſo, what I have written on the ſubject muſt prove in a great meaſure uſeleſs, and I will fairly ſuppreſs my *letters on materialiſm*, or, at leaſt, make a handſome excuſe for the warmth of ſome expreſſions, and the perſonal tendency of others. With theſe thoughts

* The circumſtance here alluded to is a well-known ceremony in the HIGHLANDS and WESTERN ISLES of SCOTLAND; and is not yet wholly aboliſhed in theſe remote countries.

† Page 52. et ſeq.

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I turned to your preface; but how great was my ſurpriſe, when inſtead of an apology, I beheld the ſame ſentiment as ſtrongly expreſſed as ever, and perceived that your mind was obſtinately reſolved to abide by the firſt aſſertion!

"To make ſome new reflexions on that part of your preface is the deſign of this letter, which ſhall poſitively be my laſt. Do not fear, I ſhall copy the ſtale trick of rope-dancers and other performers of wonders, who announce *one night more*, *and poſitively no longer*, when they mean no ſuch thing. Poſitively then, Doctor, I again aſſure you, this ſhall be my parting diſcourſe.

"You ſeem not a little mortified by the report, which has gone forth to the public, ſo injurious to your ſacerdotal character, repreſenting you, after all your manœuvres in defence of religion, as not believing in a future ſtate. To effect this baſe purpoſe, ſay you, a mutilated ſentence was quoted from your *eſſays*; and thus was your innocent and Chriſtian meaning moſt wilfully and wickedly perverted. Fie upon you, Mr. Seton; how could you thus maliciouſly and wantonly aſperſe the immaculate reputation of a man, whoſe coat of orthodoxy was ever eſteemed of one uniform and ſeamleſs tiſſue!

"The paſſage, Sir, which gave riſe to the report, you deem ſo injurious, hath been quoted *entire* in more than a hundred different places, ſince its firſt appearance from Mr. Johnſon's ſhop; and what will be ever a very untoward circumſtance is, that Mr. Seton's inference hath conſtantly been drawn againſt you, to wit, that in your opinion the human ſoul is *naturally mortal*. But this is the very doctrine, you meant in your eſſay to eſtabliſh, this you again repeat in your preface, and this was the only aſſertion, with which you was charged by Mr. Seton, or by any other writer on the ſubject. Wherein then was your meaning ſo *wilfully* and *wickedly* perverted? You ſay indeed, that you have been "repreſented in an artful *advertiſement* as not believing in a future ſtate;" and of this you complain bitterly; *hinc illæ lacrymæ*. If hereby you mean to inſinuate that Mr. Seton accuſed you of rejecting *all belief* in a future ſtate, take care, Sir, you be not yourſelf guilty of, at leaſt, a *wilful* perverſion of that gentleman's meaning. He never aimed to go beyond the limits of your own aſſertion (for that was quite far enough) which is, that relying on the reaſons, deduced from philoſophy *alone*, it is more probable that man will not ſurvive the grave. For the truth of this I refer you to Mr. Seton's own letter, addreſſed to you in the London Review of June, 1775. Your theological or divine faith of *future exiſtence* was never called in queſtion, becauſe you declared that you had hopes of ſurviving the grave, derived to you from the *ſcheme of revelation*, or from a *poſitive conſtitution*, communicated by expreſs revelation to man. As therefore his only deſign was to controvert and to point out the evil tendency of the firſt inſinuation, where was the neceſſity of quoting more of your eſſay than the lines, wherein that inſinuation or rather aſſertion was contained. Nor certainly was he blameable for laying to your charge an opinion, which you then openly promulgated, and are now determined to maintain. This is a fair repreſentation of the matter. Review the entire eſſay, or only take the curtailed paſſage, as quoted by Mr. Seton, the inference againſt you, as far as any one has hitherto inſinuated, muſt

be exactly the ſame.—But perhaps, Sir, the caſe is, that Dr. Prieſtley hath a right to aſſert, what no other man may repeat, or lay to his charge, without incurring the guilt of a malicious and wicked ſlanderer.

"This affair, you ſay, has been the occaſion of much exultation among *bigots*, as a proof that freedom of thinking in matters of religion leads to infidelity; and *unbelievers*, who have never read any but my philoſophical writings, conſider me as one of their fraternity. To the former I ſhall ſay nothing, becauſe it would avail nothing."

"It would pleaſe me much to hear *your own* definition of the word *bigotry*; becauſe I think it would be curious, and probably be infinitely more extenſive in its application, than was ever before imagined. Should you confine it to thoſe, who declare againſt freedom of thinking, or rather free enquiry in matters of religion, you would not, I fancy, be oppoſed by the rational part of believers. The *rationale* of religion not only admits of, but even requires a free and candid diſcuſſion of the ſubject; which muſt always tend to the diſcovery and confirmation of truth, and to the detection and deſtruction of error and falſehood. But a degree of deference to the ſentiments and even prejudices of others ſhould be ever preſerved; nor can a man be too diffident of the workings of his own reaſon, or too moderate and circumſpect in what he delivers out to the multitude. "*Quiconque* (ſays a virtuous foreigner, who is no bigot) *s'intéreſſe plus au bonheur des hommes qu'à ſa propre gloire, ne ſe haſardera pas à dire ſon avis ſur des préjugés, qui contribuent a faire éclorre le germe de la virtue, et a répandre le repos et la félicité parmi ſes ſemblables.*"

"Your religious addreſs to *unbelievers*, particularly foreigners, who have kindly, as you obſerve, admitted you into their fraternity, deſerves ſome notice. Of theſe you entertain better hopes than of bigots. "As they will agree with me in the opinion of the *natural mortality of the ſoul*, which is agreeable to every appearance in nature, ſay you, it greatly concerns *us* to conſider, &c." *i. e.* whether the Deity has not by ſome *poſitive revelation* pointed out an *hereafter* to man.—Moſt undoubtedly, if they have adopted your opinion, it nearly concerns them to look out for ſome ſecurity, ſome other proof of exiſtence in a world to come. But ſhould they remain obſtinate in their infidel ſcheme, and moreover pay ſuch deference to your ſentiments, as to declare for materialiſm; then, Doctor, what will be their fate?—you are, however, much deceived if you imagine that all foreign infidels have adopted your opinion. I could name ſome, whoſe religious faith is much leſs than a grain of muſtard ſeed, who are ſtill warm maintainers of the ſoul's natural immortality: ſuch as that wild Orang outang J. J. Rouſſeau, of Geneva, and the famous Berlin Jew Moſes Mandels-Sohn, who have both expreſly written in defence of that doctrine. Indeed, I know not of any, who are *eminent* in the literary world, that have publicly, at leaſt, eſpouſed your ſentiment. You are, therefore, I ſuſpect, *plus iſolé* in your opinion, than you pleaſe to flatter yourſelf."

After profeſſing ourſelves obliged to the letter-writer, for ſo fairly ſtating the caſe between our colleague Mr. Seton and Dr.

Dr. Prieſtley, we ſhall only beg leave to repeat, that our opinion on the ſubject is, in a great meaſure, conſiſtent with Dr. Prieſtley's; *viz.* that the ſoul's *ſurviving* the body is not a doctrine deducible either from natural philoſophy or the ſcripture; notwithſtanding that of a reſurrection to life, and a future ſtate of rewards and puniſhments, is undoubtedly true, and reſts on the firmeſt of all foundations, the Word of God, as revealed in the ſacred text. For, with all deference to this letter-writer, Dr. Prieſtley is not ſo *iſolé* as he may imagine in the opinion that, as *life and immortality were brought to light by the goſpel*, they were brought to light by the *goſpel* ONLY!

A general Hiſtory of the Science and Practice of Muſic, by Sir John Hawkins. In five Volumes, 4to. 6l. 6s. Payne.

In the *preface* to this elaborate and ſcientific hiſtory, we are told it is the produce of ſixteen years labour, and has been compiled from materials, which were not collected in double the time.

"The end propoſed (ſays this judicious and reſpectable hiſtorian) is the inveſtigation of the principles, and a deduction of the progreſs of a ſcience, which, though intimately connected with civil life, has ſcarce ever been ſo well underſtood by the generality, as to be thought a fit ſubject, not to ſay of criticiſm, but of ſober diſcuſſion: Inſtead of exerciſing the powers of reaſon, it has in general engaged only that faculty of the mind, which, for want of a better word to expreſs it by, we call Taſte; and which alone, and without ſome principle to direct and controul it, muſt ever be deemed a capricious arbiter. Another end of this work is the ſettling muſic upon ſomewhat like a footing of equality with thoſe, which, for other reaſons than that, like muſic, they contribute to the delight of mankind, are termed the ſiſter arts; to reprobate the vulgar notion that its ultimate end is merely to excite mirth; and, above all, to demonſtrate that its principles are founded in certain general and univerſal laws, into which all that we diſcover in the material world, of harmony, ſymmetry, proportion and order, ſeems to be reſolvable.

"The method purſued for theſe purpoſes will be found to conſiſt in an explanation of fundamental doctrines, and a narration of important events and hiſtorical facts, in a chronological ſeries, with ſuch occaſional remarks and evidences, as might ſerve to illuſtrate the one and authenticate the other. With theſe are intermixed a variety of muſical compoſitions, tending as well to exemplify that diverſity of ſtyles which is common both to muſic and ſpeech or written language, as to manifeſt the gradual improvements in the art of combining muſical ſounds. The materials which have furniſhed this intelligence muſt neceſſarily be ſuppoſed to be very miſcellanous in their nature, and abundant in quantity: To ſpeak alone of the treatiſes for the purpoſe, the author may with no leſs propriety than truth aſſert, that the ſelection of them was

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an exerciſe of deep ſkill, the reſult of much erudition, and the effect of great labour, as having been for a great part of his life the employment of that excellent theoriſt in the ſcience, Dr. Pepuſch. Theſe have been accumulating and encreaſing for a ſeries of years paſt: For others of a different kind recourſe has been had to the Bodlean library and the college libraries in both univerſities; to that in the muſic-ſchool at Oxford; to the Britiſh Muſeum, and to the public libraries and repoſitories of records and public papers in London and Weſtminſter; and for the purpoſe of aſcertaining facts by dates, to cemeteries and other places of ſepulture; and to him that ſhall object that theſe ſources are inadequate to the end of ſuch an undertaking as this, it may be anſwered, that he knows not the riches of this country.

"A correſpondence with learned foreigners, and ſuch communications from abroad as ſuit with the liberal ſentiments and diſpoſition of the preſent age, together with a great variety of oral intelligence reſpecting perſons and facts yet remembered, have contributed in ſome degree to the melioration of the work, and to juſtify the title it bears of A General Hiſtory; which yet it may be thought would have been more properly its due, had the plan of the work been ſtill more extenſive, and comprehended the ſtate of muſic in countries where the approaches to refinement have as yet been but ſmall."

To thoſe, however, who adopt the Greek maxim, that "A great book is a great evil," an hiſtory in five volumes, quarto, will probably appear to have been both deſigned and executed on a plan ſufficiently extenſive; and, indeed, we are ourſelves perfectly of our author's opinion, that it is of little importance to enquire into a practice that has not its foundation in ſcience or ſyſtem, viz. to know what are the ſounds that moſt delight an Hottentot, a wild American, or even a more refined Chineſe.

In a *preliminary diſcourſe*, Sir John Hawkins hath given a general ſketch of the matter and conduct of his work, with a conciſe account of what has been advanced on the ſubject by ancient and modern writers.—Setting out with the uſual compariſons between muſic, painting, and poetry, he proceeds as follows.

"Seeing therefore that muſic has its foundation in nature, and that reaſon recognizes what the ſenſe approves, what wonder is it, that in all ages, and even in the leaſt enlightened of mankind, its efficacy ſhould be acknowledged; or that, as well by thoſe who are capable of reaſon and reflection, as thoſe who ſeek for no other gratifications than what are obvious to the ſenſes, it ſhould be conſidered as a genuine and natural ſource of delight? The wonder is, that leſs of that curioſity, which leads men to enquire into the hiſtory and progreſs of arts, and their gradual advances towards perfection, has been exerciſed in the inſtance now before us, than in any other of equal importance.

"If we take a view of thoſe authors who have written on muſic, we ſhall find them comprehended under three claſſes, conſiſting of thoſe who

who have reſolved the principles of the ſcience into certain mathematical proportions; of others who have treated it ſyſtematically, and with a view to practice; and of a third, who, conſidering ſound as a branch of phyſics, have from various phænomena explained the manner in which it is generated and communicated to the auditory faculty. But to whom we are indebted for the gradual improvements of the art, at what periods it flouriſhed, what checks and obſtructions it has at times met with, who have been its patrons or its enemies, what have been the characteriſtics of its moſt eminent profeſſors, few are able to tell. Nor has the knowledge of its precepts been communicated in ſuch a manner as to enable any but ſuch as have devoted themſelves to the ſtudy of the ſcience to underſtand them. Hence it is that men of learning have been betrayed into numberleſs errors reſpecting muſic; and when they have preſumed to talk about it, have diſcovered the groſſeſt ignorance. When Strada, in the perſon of Claudian, recites the fable of the Nightingale and the Lyriſt, how does his invention labour to deſcribe the conteſt, and how does he err in the confuſion of the terms melody and harmony; and in giving to muſic either attributes that belong to it, or which are its leaſt excellence! and what is his whole poem but a vain attempt to excite ideas for which no correſpondent words are to be found in any language? Nor does he, who talks of the genius of the world, of the firſt beauty, and of univerſal harmony, ſymmetry, and order, the ſublime author of the Characteriſtics, diſcover much knowledge of his ſubject, when after aſſerting with the utmoſt confidence that the ancients were acquainted with parts and ſymphony, he makes it the teſt of a good judge in muſic 'that he underſtand a fiddle*.'

"Sir William Temple ſpeaking of muſic in his Eſſay upon the ancient and modern Learning, has betrayed his ignorance of the ſubject in a compariſon of the modern muſic with the antient; wherein, notwithſtanding that Paleſtrina, Bird, and Gibbons lived in the ſame century with himſelf, and that the writings of Shakeſpeare and the Paradiſe Loſt were then extant, he ſcruples not to aſſert that 'the ſcience is 'wholly loſt in the world, and that in the room of muſic and poetry 'we have nothing left but fiddling and rhyming.'

"Mr. Dryden, in thoſe two admirable poems, Alexander's Feaſt, and his leſſer Ode for St. Cecilia's day, and in his Elegy on the death of Purcell, with great judgement gives to the ſeveral inſtruments mentioned by him their proper attributes; and recurring perhaps to the numerous common-places in his memory reſpecting muſic, has deſcribed its effects in adequate terms; but when in the prefaces to his operas he ſpeaks of recitative, of ſong, and the comparative merit of the Italian, the French, and the Engliſh compoſers, his notions are ſo vague and indeterminate, as to convince us that he was not maſter of his ſubject, and does little elſe than talk by rote.

"Mr. Addiſon, in thoſe ſingularly humourous papers in the Spectator, intended to ridicule the Italian opera, is neceſſitated to ſpeak of muſic, but he does it in ſuch terms, as plainly indicate that he had no judgment of his own to direct him. In the paper, Numb. 18, the

* Vide Characteriſtics, vol. III. page 263, in not. 269.

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higheſt encomium he can vouchſafe muſic is, that it is an agreeable entertainment; and a little after he complains of our fondneſs for the foreign muſic, not caring whether it be Italian, French, or High Dutch, by which latter we may ſuppoſe the author meant the muſic of Mynheer Hendel, as he calls him."

Our author proceeds to quote a paſſage from No. 29 of the Spectator, reſpecting *Recitative**, on which he obſerves that,

"Whoever reflects on theſe ſentiments muſt be inclined to queſtion as well the goodneſs of the author's ear as his knowledge of the ſubject. The principle on which his reaſoning is founded, is clearly that the powers of muſic are local; deriving their efficacy from habit, cuſtom, and whatever elſe we are to underſtand by the genius of a people; a poſition as repugnant to reaſon and experience as that which concludes his diſquiſition, viz. that 'what is harmony to one ear may be diſſonance to another;' whence as a corollary it muſt neceſſarily follow, that the ſame harmony or the ſame ſucceſſion of ſounds may produce different effects on different perſons; and that any one may be excited to mirth by *an air* that has drawn tears from another.

With due deference to our author, (who yet moſt certainly underſtands muſic better than we can pretend to do) we think he is too ſtrict on Mr. Addiſon's looſe acceptation of the term *muſic*. It is plain he meant, in the above paſſage, to confine it

* 'However the *Italian* method of acting in *Recititavo* might appear at 'firſt hearing, I cannot but think it more juſt than that which prevailed in 'our *Engliſh* Opera before this Innovation; the Tranſition from an air to 'Recitative Muſic being more natural than the paſſing from a Song to plain 'and ordinary Speaking, which was the common method in *Purcell*'s 'operas.

'The only Fault I find in our preſent Practice, is the making uſe of the '*Italian Recitativo* with *Engliſh* words.

'To go to the Bottom of this Matter, I muſt obſerve that the Tone, or, 'as the *French* call it, the Accent of every Nation in their ordinary Speech 'is altogether different from that of every other People, as we may ſee even 'in the Welſh and Scotch, who border ſo near upon us. By the Tone or 'Accent I do not mean the pronunciation of each particular Word, but 'the Sound of the whole Sentence. Thus it is very common for an Engliſh gentleman, when he hears a French Tragedy, to complain that the 'Actors all of them ſpeak in a Tone; and therefore he very wiſely prefers 'his own Countrymen, not conſidering that a Foreigner complains of the 'ſame Tone in an Engliſh Actor.

'For this Reaſon, the Recitative Muſic in every Language ſhould be as 'different as the Tone or Accent of each Language; for otherwiſe what 'may properly expreſs a Paſſion in one Language, will not do it in another. 'Every one that has been long in Italy knows very well that the Cadences 'in the Recitativo bear a remote Affinity to the Tone of their Voices in ordinary Converſation; or, to ſpeak more properly, are only the Accents 'of their Language made more Muſical and Tuneful.

'Thus the Notes of Interrogation or Admiration in the Italian Muſic, '(if one may ſo call them) which reſemble their Accents in Diſcourſe on 'ſuch Occaſions, are not unlike the ordinary Tones of an Engliſh Voice 'when we are angry; inſomuch that I have often ſeen our Audiences ex-

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it to mere *Recitative*, whereas Sir John Hawkins applies it to *air* alſo. If we are not miſtaken there is a wide difference between the muſic, as applied to the *melody* of *air*; and the *chant* of *Recitative*. The latter, as Rouſſeau juſtly obſerves, approaches perfection in proportion as it approaches the proper tones of *declamation*: now, Mr. Addiſon truly remarks thoſe tones are different in different languages: but we do not conceive it thence follows that the *melody* of *air*, or the "power of muſic" in general, is therefore local.—In mentioning the parallel, which hath been ſo often drawn between ancient and modern muſic, Sir John Hawkins, very juſtly in our opinion, gives the preference to the latter. On this head, he very pertinently obſerves, that,

"We can form ideas of the perfection of harmony and melody, and of the general effect reſulting from the artful combination of muſical ſounds, from that muſic alone which we have actually heard; and when we read of the muſic of Timotheus or Antigenides, we muſt either reſemble it to that of the moſt excellent of the modern artiſts, or forbear to judge about it; and if in the compariſon ſuch critics as Iſaac Voſſius, Sir William Temple, and ſome others, reject the muſic of the moderns as unworthy of attention or notice, how egregiouſly are they deceived, and what do they but forego the ſubſtance for the ſhadow?"

'tremely miſtaken as to what has been doing upon the Stage, and expecting 'to ſee the Hero knock down his Meſſenger when he has been aſking him a 'queſtion; or fancying that he quarrels with his Friend when he only bids 'him Good-morrow.

'For this Reaſon the Italian artiſts cannot agree with our Engliſh muſi-'cians in admiring Purcell's Compoſitions, and thinking his Tunes ſo won-'derfully adapted to his words, becauſe both theſe Nations do not always 'expreſs the ſame Paſſions by the ſame Sounds.

'I am therefore humbly of opinion that an Engliſh Compoſer ſhould not 'follow the Italian Recitative too ſervilely, but make uſe of many gentle 'Deviations from it in Compliance with his own Native Language. He 'may copy out of it all the lulling Softneſs and Dying Falls, (as Shake-'ſpeare calls them) but ſhould ſtill remember that he ought to accomodate 'himſelf to an Engliſh Audience, and by humouring the Tone of our 'Voices in ordinary Converſation, have the ſame Regard to the Accent of 'his own Language, as thoſe Perſons had to theirs whom he profeſſes to 'imitate. It is obſerved that ſeveral of the Singing Birds of our own Coun-'try learn to ſweeten their Voices, and mellow the Harſhneſs of their natu-'ral Notes by practiſing under thoſe that come from warmer Climates. In 'the ſame manner I would allow the Italian Opera to lend our Engliſh Mu-'ſic as much as may grace and ſoften it, but never entirely to annihilate and 'deſtroy it. Let the Infuſion be as ſtrong as you pleaſe, but ſtill let the 'Subject-matter be Engliſh.

'A Compoſer ſhould fit his Muſic to the Genius of the People, and con-'ſider that the Delicacy of Hearing and Taſte of Harmony has been formed 'upon thoſe Sounds which every Country abounds with. In ſhort, that 'Muſic is of a relative Nature, and what is Harmony to one Ear may be 'Diſſonance to another.'

After exploding the mode of argument in uſe with various writers on this ſide the queſtion, he proceeds,

"But as a weightier argument in favour of modern muſic, at leaſt ſo far as regards the improvements in theory and practice that neceſſarily reſult from the inveſtigation of new principles and the diſcovery of new combinations, may be drawn from the natural courſe and order of things, which is ever towards perfection, as is ſeen in other ſciences, phyſics and mathematics, for inſtance; ſo that of muſic it may be ſaid, that the diſcoveries of one age have ſerved as a foundation for improvements in the next; the conſequence whereof is, that the fund of harmony is ever encreaſing. What advantages muſt accrue to muſic from this circumſtance, may be diſcerned if we enquire a little into thoſe powers which are chiefly exerciſed in practical compoſition: The art of invention is made one of the heads among the precepts of rhetoric, to which muſic in this and ſundry inſtances bears a near reſemblance; the end of perſuaſion, or affecting the paſſions, being common to both. This faculty conſiſts in the enumeration of commonplaces, which are revolved over in the mind, and requires both an ample ſtore of knowledge in the ſubject upon which it is exerciſed, and a power of applying that knowledge as occaſion may require. It differs from memory in this reſpect, that whereas memory does but recall to the mind the images or remembrance of things as they were firſt perceived, the faculty of invention divides complex ideas into thoſe whereof they are compoſed and recompounds them again into different faſhions, thereby creating variety of new objects and conceptions: Now the greater the fund of knowledge above ſpoken of is, the greater is the ſource from whence the invention of the artiſt or compoſer is ſupplied; and the benefits thereof are ſeen in new combinations and phraſes capable of variety and permutation without end."

The author goes on to trace the progreſs of muſic, which, he obſerves, naturally divides itſelf into the two branches of ſpeculation and practice, each of which requires a diſtinct and ſeparate conſideration. From the ſtate of muſic among the Greeks and Romans, the Hiſtorian proceeds to the ſeveral events moſt worthy of attention in the firſt eſtabliſhment of a muſical ſyſtem, viz. the introduction of muſic into the Church ſervice, and the uſe of dramatic muſic; under which heads the moſt intereſting intelligence reſpecting the ſubject may be comprehended.

(To be continued.)

A Phi-

A Philoſophical Eſſay concerning Light. By Bryan Higgins, M. D. Vol. I. 6s. Dodſley.

Had Dr. Higgins entitled this performance a *Chemical*, inſtead of a *Philoſophical*, Eſſay, the reader would have been better apprized of the nature of the inveſtigation, contained in it. We have more than once obſerved, that chemiſtry is but a *part* of natural philoſophy, and that its principles are by no means thoſe of phyſics in general. It is for want of attending to this neceſſary diſtinction that phyſiologiſts, who are adepts only in chemiſtry, fall into the moſt palpable miſtakes, in treating of firſt principles in philoſophy, and aiming at a ſatisfactory ſolution of the phænomena of Nature. Hence it is, that their experiments ſo frequently confirm the obſervation of Lord Bacon; which Dr. Higgins hath, we think a little unfortunately, adopted as the motto to the preſent eſſay; "Vaga enim experientia, et ſe tantum ſequens, mera palpatio eſt; et homines potius ſtupefacit quam informat." And hence it is, that we find ſo many *ſtupified* admirers of as ſtupified experiment-mongers; to the diſgrace of this ſuperficially-philoſophiſing age.

Dr. Higgins hath not informed us how many volumes his eſſay is to take up; but if the building be, in any wiſe, proportionate to the portal, it will extend to many; the preſent volume, conſiſting of 256 pages, having no leſs than 229 of them taken up with the introduction. This, therefore, becomes the capital object of our preſent attention. Dr. Higgins ſets out very properly with a general expoſition of his manner, and with laying down his definition of terms.

"By microſcopic obſervations, and in a variety of natural and artificial proceſſes, particularly in thoſe wherein ſolid bodies are greatly expanded by menſtrua, fire, and other means; we learn that every perceptible portion of matter is diviſible into parts exceedingly minute, and ſeverally inviſible.

"As all bodies are compoſed of theſe, and all natural operations are conſequently performed by them, it is highly incumbent on us to guard againſt falſe notions of them, and eſpecially againſt the confuſion reſulting from the miſapplication of *infinite diviſibility*, which may well be aſſumed by mathematicians who treat of extenſion and magnitude, but ought to have no place in our ideas of the material parts of bodies; becauſe we can have no diſtinct notions of a body indefinitely ſmall; and becauſe in phyſical enquiries, every diviſion, minuteneſs, or condition of matter, which is not deducible from experience, or neceſſary towards explaining the natural phænomena, is to be rejected.

"Avoiding therefore every ſpeculation concerning ideal diviſions, I conſider the ſmalleſt parts, into which any maſs of matter is ever divided in the proceſſes of Nature or Art, as the *ultimate parts* of that maſs, and as ſmall bodies which are incapable of actual diviſion or diminution,

"Theſe minute bodies are very aptly called *atoms*; and uſing the word *atom* in this ſenſe, I expreſs by it no more nor leſs, than what really exiſts.

"A body conſiſting of two coherent and heterogeneous atoms, I call a *molecule*, after the example of modern chemiſts; and ſmall bodies, compoſed of an unknown number of cohering atoms, are by common conſent called *particles*.

"By common obſervation and chemical analyſis, we learn that there are many maſſes of matter, which differ from each other in their appearances and properties, and by theſe differences are diſtinguiſhable into ſeveral kinds.

"The maſſes or bodies which, in any known proceſs, are ſeparable into parts diſſimilar in their properties, are called *compound* bodies: and thoſe, whoſe ultimate parts or atoms, whether cohering or diſtant, are ever found to be ſeverally endued with the ſame properties, we call *homogenal* bodies.

"By the word *Element*, I expreſs the whole natural quantity of any ſort of Matter, whoſe ſeveral parts poſſeſs the ſame properties.

"*Attractive Matter*, is that whoſe atoms attract each other.

"*Repellent Matter*, is that whoſe atoms repel reciprocally.

"The power which tends to draw together any two atoms, or any two bodies, each of which is homogeneal, is called a *ſimple power of Attraction*; and the attraction is named *Simple Attraction*.

"The attractions of compounded bodies are called *Compound Attractions*; and the powers which effect theſe compound attractions, are denominated *Compounded Powers*.

"The *Polarity* of matter is the tendency of the atoms to attract each other more forcibly in one direction or axis of each atom, than in any other imaginable direction or axis thereof."

Having thus ſtated his terms, our author proceeds to diſtinguiſh between the ſeveral kinds of matter, which he conceives to exiſt ſeparately and eſſentially diſtinct from each other.

"The moſt experienced philoſophers acknowledge, that the action of light and groſſer bodies on each other, varies with the kind of matter, as well as with the denſity of the ſeveral bodies: and the enſuing pages will ſhew it is as neceſſary in optics as in chemiſtry, that we ſhould diſtinguiſh and aſcertain the number of the elements.

"I do not intend, on this occaſion, deeply to engage in an enquiry ſo extenſive, and which demands many new experiments: but with a view to the uſes which I intend to make of the knowledge already acquired concerning the number of the elements, I offer the following obſervations.

"By common experience, all men are aſſured that the matter which, in combination, renders bodies combuſtible, differs in many properties from that of water, and that the matter which chiefly conſtitutes the aërial atmoſphere, differs in many reſpects from that of earthy bodies; and that each of theſe different kinds of matter poſſeſſes ſome property peculiar to itſelf.

"In the earlieſt ages, theſe four were adopted as elements by the moſt obſervant men, who uſed the word fire to expreſs that part of compound combuſtible bodies, which we call phlogiſton: and the modern

dern philoſophers, who are beſt acquainted with the compoſition of bodies, are agreed in admitting an earthy, an aqueous, an aërial, and phlogiſtic element, on various conſiderations; and eſpecially for this reaſon, that ſeveral compound bodies may be reſolved into portions conſiſting of earthy matter, or water, or air, or phlogiſton; but theſe portions, however examined or divided into their ultimate parts, are found to conſiſt of atoms ſimilar to each other in every reſpect.

" In chemical analyſis we diſcover two other portions of matter, called acid and alkali: and I do not heſitate to rank theſe in the number of elements; becauſe the acid or alkaline matter, when ſeparated from bodies, forms an elaſtic inviſible fluid, which, in all the experiments lately made, appears to admit of no decompoſition, and to be truly homogeneal; and theſe fluids differ as much from each other, and from the elements already mentioned, as water differs from phlogiſton.

" The properties wherein all theſe differ from each other, need not be enumerated, becauſe thoſe which are known to all philoſophers, are ſufficient for our preſent purpoſe.

" No one of theſe elements is to be rejected on the ſuppoſition that it is a compound formed of two or more of the others; becauſe the ſeveral combinations of thoſe elements conſtitute known compounds: and becauſe portions of any of theſe elements poſſeſs the properties peculiar to ſuch elements reſpectively, in a more eminent degree, in proportion as theſe portions are more accurately ſeparated from every other kind of matter. This appears by comparing the acid elaſtic fluids, with acid diluted in water, or combined with any known matter; in comparing the alkaline elaſtic fluid with mild alkali, or alkali diluted, or alkali ſaturated; in the compariſon of moiſt or phlogiſtic air, with pure air; and in a variety of other compariſons which will readily occur to the experienced chemiſt.

" Light is a matter evidently different from the foregoing elements, and is to be added to the number of them; for it will hereafter appear, without any reference to what is ſaid in this place, that neither the priſmatic coloured ſpectrum, nor any other phænomenon hitherto obſerved, denotes light to be a fluid conſiſting of parts diſſimilar in any reſpect.

" Thus we reckon ſeven elements of matter; namely, Earth, Water, Air, Acid, Alkali, Phlogiſton, Light; the exiſtence and differences whereof, will further appear as we advance in the enſuing enquiries concerning the reciprocal relations of the parts of matter.

" Another, or perhaps many other elements, may be hereafter added to this liſt: but in the preſent ſtate of our knowledge, it ſeems more adviſeable to reſt on theſe only, than to reckon as many elements as there are portions of matter which have hitherto eluded the art of analyſis, and which in vulgar operations ſeem to be homogeneal. This opinion is derived from the following conſiderations.

" Before the compoſition of ſulphur was diſcovered, ſulphur was conſidered as an homogeneal body; and the philoſophers who imbibed this notion of the chemiſts, were led thereby into many errors.

" The native calcareous earths, gypſum, fluors, and other earthy bodies, were diſtinguiſhed as ſo many homogeneal maſſes, until the modern chemiſts had diſcovered that they are compounds.

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" The

"The elaſtic inflammable fluid called inflammable air, was not reckoned amongſt the compound bodies, until the laſt winter, when we repeatedly compoſed and decompoſed it.

"It was ſuſpected, many years ſince, that the ſeveral acids of the chemiſts, were compound bodies; but they were generally ſpoken of as homogeneal bodies, until lately that we have found each of them to be compoſed of acid matter aſſociated with other kinds of matter.

"The like obſervations may be made concerning the ſeveral alkalies of the chemiſts, and various other bodies.

"Theſe examples give us warning, that bodies are not to be held as homogeneal, merely becauſe we cannot yet ſeparate their heterogeneal parts; and ought to teach us, that all bodies which reſemble each other in one or more of thoſe properties which characterize an element, ought to be conſidered as compounds conſiſting chiefly of the matter of that element, and differing from it in ſome particulars, by reaſon of combination. And as all alkaline bodies are to be conſidered as ſeveral portions of the alkaline element predominant in ſeveral compounds; and all acids bear the like relation to the acid element; and as phlogiſtic or impure air bears the like relation to pure air; and as it is known that various liquors, whether fluid or congealed, bear the like relation to pure water or pure ice; and that all phlogiſtic bodies have a ſimilar relation to the phlogiſtic element: we have no ſatisfactory inſtance of the exiſtence of an element different from thoſe we have enumerated, unleſs certain earthy bodies, or fire, or the electric fluid, be offered as elements.

"As the number of earthy bodies formerly accounted homogeneal, has gradually decreaſed as chemical knowledge advanced; and as all earthy bodies agree in many common characters; we ought rather to examine what compoſition or mode of aggregation conſtitutes the difference between the ſeveral earthy bodies, than preſume that lime is an element different from clay, and clay an element different from quartz, and quartz an element different from talc; or that the ſeveral metallic earths are diſtinct elements.

"In treating of light, I ſhall endeavour to ſhew that fire is not to be conſidered as an homogeneal body different from light and phlogiſton: and I am unwilling to admit the electrical fluid as an element different from theſe, until I find that ſuch an admiſſion is neceſſary towards our explaining the electrical phænomena.

"By thus diſtinguiſhing and naming the elements, we ſhall avoid confuſion in ſpeaking of the reciprocal relations and actions of the parts of matter: by admitting fewer elements than thoſe which exiſt, our knowledge may be confined for a time, but it will be ſubſtantial: but if we had on the other hand miſtaken compounds for elements, or aſſumed elements, which are not demonſtrable; we muſt neceſſarily fall into the errors which ever flow from falſe principles."

Having given our readers a ſpecimen of the manner in which Dr. Higgins propoſes to proſecute his ſubject, we beg leave to defer the continuation of this article till next month; when we ſhall do his mode of argument all poſſible juſtice, and yet ſhew that he is very materially miſtaken in his notions of light.

A Theo-

A Theological Survey of the Human Understanding. Intended as an Antidote against modern Deism. 8vo. 5s. Wallis.

Continued from page 19, *and concluded.*

The reader must have already observed, that our Theological Surveyor is rigidly orthodox in his *divinity*. It were to be wished, he were equally consistent and well-grounded in his *philosophy:* but in *this* he appears to be very visionary. Thus, however, it will ever be, when even the most ingenious men attempt to conciliate things, in their very essence, irreconcileable. The argument, of this author's *psychological stricture* before-mentioned, runs thus.

"The doctrine of the resurrection of the body, being held in too gross a sense by some; whilst it is wholly disclaimed by others, who acknowledge, nevertheless, the immortality of the soul of man; it is, therefore, the intent chiefly, of this stricture, (avoiding these two extremes) to evince, on the principles of reason, that the souls of the departed righteous, will be hereafter clothed with glorified bodies; rising mysteriously from the dissolution of their present mortal forms. and previous to this disquisition; the soul of man, in its abstract state, is fitly considered."

If our readers will not take the author's word for the latter assertion, they must have recourse to the work itself; for as to the *abstract state* of the soul of man, we do not think it here a fit subject of consideration. To give another specimen, however, of our Surveyor's singular, not to say whimsical, ingenuity, we shall cite his table of existence, or *scale of being*; which he introduces, in a digression, thus.

"Thus much for the present, concerning *the soul of man:* and, here, reader, I might intrude on thee, many wild conjectures concerning its *essence*; but as I know nothing of it, I shall forbear; and instead, entertain thee in the page following, with *what* I call, a *Scale of Being*; rising from a mere *fossil*, to a *weed*; and thence through various ranks of creatures, *gradually* augmenting in *animality* and *intellect*, 'till we reach the throne of god himself: but the *divine majesty*, I include not in it; because the *chasm* between *finity* and *infinity*, is *too* great, for my invention to fill up.——Nor, indeed, do I pretend to the greatest exactness, even in the *scale* itself; it being a matter of *history*, and, *conjecture*, rather than *argument*.——Nor is it so full as it might have been.——However, I have done my best.

In the Empyrean.	XXVII	CHERUBIM or SERAPHIM, the *living* Throne of GOD:—The constant Attendants of the *Divine Majesty:*——FOUR. *Isaiah* vi. 2. *Ezek.* i. 5. and x. 5. 10. *Rev.* iv. 6.		
	26	THRONES; FOUR and TWENTY. *Rev.* iv. 4.		
	25	ARCHANGELS,	Dominations, Princedoms;	THOUSANDS of THOUSANDS. *Rev.* v. 11.
	24	ANGELS,	Virtues, Powers,	

MAN.

	XXIII	MAN.
	22	The Chimpanzee, the Orang-Outang, the Elephant.
	21	Apes, Baboons, Monkeys, Marmosets.
	20	Dogs, Foxes, Wolves, Lions, Jackalls.
	19	Tigers, Hyenas, Leopards, Panthers.
	18	Horses, Bears, Camels, Dromedaries.
	17	Cats, Rats, Parrots, Singing Birds, Birds of Passage.
	16	Kine, Sheep, Goats, Deer, Asses.
	15	Vipers, Snakes, Lizards.
	14	Swine, Hares, Rabbets, Squirrels, Mice, Poultry.
	13	Birds, not of Passage, nor of the Singing Kind.
On the Earth.	12	Bees, Wasps, Ants, Hornets.
	11	Weasels, Ferrets, Stoats, Polecats.
	10	Fish with Scales and Fins.
	9	Flies, Gnats, Moths, Papilios.
	8	Frogs, Toads, Efts, Eels.
	7	Most Sorts of hopping and creeping Insects.
	6	Snails, Slugs, Caterpillars.
	5	Lobsters, Crabs, Crawfish, Prawns, Shrimps.
	4	Worms, Leaches, Polypuses, Perriwinkles.
	3	Oysters, Cockles, Muscles.
	2	The Sensitive Plant.
	1	The Magnet.

In illustration of this scale the Surveyor adds,

" But perhaps my Reader, may not easily discern the *growing difference* intended, as he mounts the *Terrestrial* Part of the scale before him, without some assistance; which I therefore mean to give him.—And he is desired, from the *first* article or *step* at bottom, to skip *at once* up to the *Third*, and thence ascend by *Thirds*, (that is to say, *miss every other Line*) till he arrive at MAN; that *mixt* progeny (so to speak) betwixt an angel and an animal.—Let him do after this manner *twice* over, beginning the *second* time, at the *second* step from the bottom: and I believe he will *then* discern the *increasing difference*, between all the ranks proposed; with respect to their share, each, in *animality* and *intellect*.

We must take leave of this *celestial* calculator, as our talents for surveying are confined, alas! to what exists merely in this visible diurnal sphere. W.

Essai sur les principes politiques de l'Economie publique, par M. D. Browne Dignan. Or, An Essay on the political principles of public Œconomy. 12mo. 3s. Hooper.

It is so seldom we have an opportunity of commending authors, who are so enterprizing as to write in a language foreign to their country*; that we embrace the present opportu-

* We do not recollect any striking instance of this kind since Mr. Gibbon's little Essay on Literature, published above fifteen years ago.

nity with pleaſure; and that more readily, as the merit of this eſſay, however elegantly it be written, is by no means confined to its ſtile and diction. It is, indeed, with great good ſenſe and ingenuity Mr. Dignan hath here inveſtigated the ſubject of political œconomy in general, as well as pointed out with judgment and perſpicuity, the leading principles of public policy in particular. We ſhall extract from the firſt ſection, a ſketch of this writer's plan, as a ſpecimen both of the matter and manner of this conciſe and elegant tract.

" Mon but n'eſt pas d'indiquer les moyens, dont un légiſlateur peut utilement ſe ſervir pour faire conſpirer les deſirs des hommes vers un ſeul fin; j'expliquerai ſeulement par quels moyens l'économie politique bien dirigée augmentera la puiſſance d'un Etat,

Le commerce nait du beſoin et de l'abondance; beſoin des marchandiſes qu'on recherche, lequel ſuppoſe l'abondance de celles qu'on peut céder en échange. Comme chez les nations ſauvages les beſoins ſont en petit nombre, leur abondance ou leur ſuperflu doit être auſſi trés borné. Elles ſe procurent de leur propre fond les denrées néceſſaires à la vie, & ſoit qu'elles ſe livrent au ſoin des troupeaux, ſoit qu' elles faſſent leur occupation de la chaſſe ou de l'agriculture, elles n'étendent pas leur induſtrie au delà de ce qui eſt néceſſaire à leur conſommation annuelle. Mais une nation en ſortant de cet état inculte commence à connaitre de nouveaux beſoins et de nouvelles commodités; elle eſt forcée d' augmenter proportionellement ſon induſtrie et de multiplier la reproduction annuelle de ſes revenus; elle eſt obligée d'avoir outre ce qui eſt néceſſaire à ſa propre conſervation, une ſurabondance qui correſponde à la quantité de la denrée etrangere, qu'elle ſe trouve obligée de tirer de ſes voiſins. A meſure que les beſoins d' une nation ſe multiplient, le produit annuel du ſol, et l' induſtrie nationale augmentent.

" Mais comment, parmi des hommes qui commencent à connaitre les beſoins factices, pourra-t'on ſ' accorder ſur la valeur de la marchandiſe qu'on reçoit, et de celle qu' on donne en échange? Le mot valuer déſigne l' eſtimation que les hommes font d' une choſe et en méſure les degrés; dans une ſocieté encore groſſière, chaque homme ayant ſes opinions et ſes beſoins à part, l' idée de la valeur eſt très incertaine et trés variable, et elle ne devient uniforme et generale, qu' autant que la correſpondance établie entre deux ſocietés ſe ſoutient conſtamment. Cette méſure uncertaine et variable de la valeur des choſes doit avoir été le premier obſtacle qui s' eſt oppoſé naturellement à l' extenſion du commerce.

" Comment ſe flatter qu' une nation voiſine veuille céder une partie de ſes productions, ſi le hazard ne fait pas qu' elle ait beſoin à ſon tour de notre ſuperflu? ſe privera-t'elle d' une partie de ſon bien pour recevoir périr et ſe corrompre, avant que le beſoin de s'en ſervir ſoit venu pour elle; ſecond obſtacle, qui naturellement doit avoir ſuſpendu la correſpondance entre les nations dans le moment qu' elles ſortoient de leur état du rudeſſe et de groſſièreté.—Avant l' invention de la monnoye, il etait impoſſible qu' il s'établît, ſur tout avec une certaine activité, quelque commerce réciproque d' état à état, d' homme à homme.

" L'argent peut être défini *la marchandiſe univerſelle*; c' eſt à dire cette marchandiſe qui par l' univerſalité de ſon acception, par ſon peu de volume qui en rend le tranſport facile, par la commodité qu' on a de la diviſer, et par ſon incorruptibilité, eſt univerſellement reçue en échange de toute marchandiſe particulière †. L' idée de l' argent étant une fois introduite et fixée chez un peuple, l' idée de la valeur commence à devenir plus uniforme, parceque chacun la regle ſur celle de la *marchandiſe univerſelle*. Les tranſports d' une nation à l' autre deviennent la moitié plus faciles, puiſque la nation de laquelle on retire quelque marchandiſe particulière, ſe contente de recevoir en compenſation une *valeur* égale *marchandiſe univerſelle*. Par là, au lieu de deux tranſports qui ſeroient très difficiles et très incommodes, il s'en fait un ſeul qui devient de la plus grande facilité; c'eſt aſſez pour lors que l' abondance regne chez une nation, pour que celle qui ſe trouve dans le beſoin ait toutes les moyens de la ſatisfaire, lors même que le nation qui eſt dans l' abondance, n' aurait pas à ſon tour, et en même temps, quelque beſoin particulier. Par l' introduction et par le moyen de la *marchandiſe univerſelle*, les ſocietés ſe rapprochent, elles ſe connaiſſent, elles ſe communiquent reciproquement. Le genre humain eſt redevable à l' invention des *eſpeces monnoyées*, de cette politeſſe de mœurs, de ces rapports utiles de beſoins et d' induſtrie, qui mettent une ſi grande difference, une diſtance ſi vaſte, entre les ſociétés policées, et les ſocietés groſſières & iſolées des ſauvages. De toutes les inventions, celles qui ont le mieux mérité du genre humain, qui ont le mieux dévelloppé le génie & donne avec plus de ſuccès l' eſſor aux facultés de l'homme, facilité la communication des idées, des beſoins, des ſentiments, & fait, pour ainſi dire, du genre humain un ſeul corps. L' etabliſſement des poſtes, et l' invention de l'imprimerie, ont concuru ſans doute à produire ces heureux effets, mais l'introduction de l' argent monnoyé y a contribué encore plus qu'aucune autre cauſe. Plus les tranſports deviennent faciles, plus auſſi s'accroit le commerce, et plus dans un pays de labourage, l'agriculture fait des progrés."

In eſtimating the riches of a ſtate, Mr. Dignan obſerves that attention ſhould be paid to the annual conſumption of its produce and the annual reproduction.

" Dans tout état (ſays he) on conſommé par la jouiſſance et ce qui été conſommé ſe reproduit par la végétation et les manufactures. Quand chez une nation la valeur totale de la reproduction équivaut à à la valeur totale de la conſommation annuelle, cette nation reſte dans l' état ou elle ſe trouve ſi les circonſtances d' ailleurs ne varient point. Si la conſommation excéde la reproduction, l'état tombera néceſſairement en décadence; il proſperera au contraire d'autant que la *reproduction* l'emportera ſur la conſommation.

" J'ai dit que, lorſque la reproduction étoit égale à la conſommation, une nation reſtoit toujours dans le même ètat, en ſuppoſant que toutes les circonſtances ſoient d'ailleurs égales; parceque celles-ci venant à charge, la nation pourroit très bien décheoir malgreé l'équilibre ſup-

† Il me parait qu' en enviſageant l' argent ſous ce point de vuè, il eſt défini de manière qu' on s'en forme une idée qui n' eſt propre qu' à lui, & qui exprime exactement tous les emplois qu' on en peut faire.

poſe,

poſé. Et cela aurait lieu quand une nation voiſine deviendroit plus riche et plus puiſſante qu'elle; car la force & la puiſſance, comme toutes les autres qualités tant dans l'homme individuel que dans les états, ne ſont à proprement parler que des pures relations, et des termes de comparaiſon d'un objet avec un autre: cette même dècadence auroit lieu encore lors que la population générale venant à diminuer, il ſe feroit une diminution ègale dans la claſſe des conſommateurs, puiſque par là ſe ferait une ſouſtraction de quantités égales dans la valeur des deux parties. Lorſque la conſommation annuelle excéde la reproduction, la nation doit néceſſairement déperir, parceque outre ſes productions elle conſomme annuellement une partie de ſon capital; mais cet etat, comme il eſt aiſé de le concevoir, ne ſaurait durer audélà d'un certain terme; il faudra dans ce cas néceſſairement, ou qu'une partie des conſommateurs correſpondante à l'excédent des dépenſes ſur les revenus, s'expatrie, ou qu'ils deviennent eux-mêmes reproducteurs juqu'à ce que la reproduction balance la conſommation. Dans ce cas la nation eſt donc entrainée vers le remede par le mal même; et tant que l'on negligera de ſeconder cette pente, le peuple devra néceſſairement diminuer et l'état s'affaibir, juiqu'à ce que l'équilibre ſe rétabliſſe de lui-même. Chez un peuple, au contraire, où la reproduction annuelle excède la conſommation, la marchandiſe univerſelle, ou l'argent, devra s'accroitre, et à meſure qu'il y ſera plus commun que dans les pays voiſins, le prix des reproductions de ce pays hauſſera par degrés, en ſorte qu'elles n'auront plus de debit chez les étrangers, qui ne voulant pas les payer ſi chers ſe retourneront d'un autre coté pour s'en procurer à meilleur compte. L'abondance de la marchandiſe univerſelle, acquiſe par l'induſtrie, augmentera le nombre des beſoins, multipliera les achats et les ventes, et par la celerité de ſa circulation elle corrigera la mal qui ſeroit reſulté de ſa trop grande quantité; c'eſt ainſi que la nature, ſi on la laiſſoit operer toute ſeule traiteroit tous les hommes également en mére bienfaiſante, corrigeant les excés et les défauts par tout où ils ſe rencontreroient, diſtribuant les biens et les maux ſur les peuples à meſure de leur activité et de leur ſageſſe, et ne laiſſant entre eux que cette ſeule inégalité qui ſuffit pour tenir en action les deſirs et l'induſtrie. Mais il arrive ſouvent que cet amour reſpectable du plus grand bien et de la plus grande perfection poſſible, devient funeſte; c'eſt lui qui a ſi ſouvent égaré les legiſlateurs, et fait naitre des obſtacles politiques, qui tantôt moins and partout avec aſſez d'efficace, peuvent traverſer et retarder cet équilibre naturel vers lequel les êtres moraux comme les phiſiques tendent inceſſamment."

Commerce, ſays our Eſſayiſt, is really nothing more than the tranſport of commodities from one place to another; which tranſport is made only in proportion to the advantages derived from it. His remarks on this ſubject are pertinent, perſpicuous, and forcible.

" Le commerce n'eſt réellement autre choſe que le tranſport des marchandiſes d'un lieu à un autre. Ce tranſport ne ſe fait qu'à meſure qu'on y trouve de l'avantage. Cet avantage dèpend de la différence du prix des merchandiſes; de façon qu'on ne tranſportera pas une marchandiſe dans l'étranger, ſi l'étranger ne la paie pas davantage

qu'elle ſe paie ſur les lieux mêmes, parceque les dépenſes du tranſport, les délais du paiement, les riſques qu'on court par ce délai, ſont tous autant d'objets appréciables et qui exigent une compenſation. Quand on connaitra bien les principes qui décident du prix des choſes, on connaitra parfaitment auſſi le principe moteur du commerce, et on aura ſaiſi le tronc de ce grand arbre qu'on a négligé pour n'examiner que les branches; a parler exactement, le *prix* exprime la quantité d'une choſe qu'on donne pour en avoir une autre. Si chez un peuple qui ne connait point l'argent, on donne dans l'été trois brebis en échange contre une méſure de grain, et que dans l'automne on demande quatre brebis pour la même méſure du même grain, on peut dire que chez ce peuple le prix du grain eſt plus haut en automne, et celui des brebis plus haut en été. Avant l'invention de l'argent, on ne pouvoit pas avoir les idées d'acheter et de vendre, on ne pouvoit avoir que celle d'offrant et d'acceptant l'échange. Depuis l'introduction de l'argent, celui qui cherche à changer cette marchandiſe univerſelle contre une marchandiſe particuliere, a reçu le nom d'*acheteur*, et le nom de *vendeur* a été donné à celui qui cherche à changer une marchandiſe quelconque contre la marchandiſe univerſelle. Chez nous qui avons l'uſage de l'argent, nous entendons par le prix la quantité de cette marchandiſe univerſelle qu'on donne pour une marchandiſe particuliere, mais on ne fait pas attention que le prix de cette marchandiſe univerſelle elle même, eſt variable, et que les plaintes univerſelles des peuples ſur ce que le prix de tous les objets de commerce eſt hauſſé, ne prouvent autre choſe, quand elles ſont ainſi génerales, ſi non que le prix de la marchandiſe univerſelle a baiſſé. Le prix commun eſt celui où l'acheteur peut devenir vendeur, et le vendeur acheteur, ſans une perte ou an profit ſenſible.

" Suppoſons, par exemple, que le prix commun de la livre de tabac eſt un écu, je dis que celui qui poſſede cent livres de tabac eſt auſſi riche, que celui qui poſſede cent écus, parcequ'ils peuvent auſſi facilement l'un que l'autre changer le tabac contre les écus comme les écus contre le tabac. Mais ſi la facilité de l'échange n'eſt pas égale des deux côtés, je dis pour lors qu'un écu n'eſt plus le prix commun du tabac. En un mot le prix commun eſt celui en conſéquence duquel aucune des deux parties contractantes ne riſque de s'appauvrir par l'échange qu'elle fait.

" Il eſt bon d'obſerver que le prix commun dépendant de l'opinion commune des hommes, ne peut être determiné que par rapport à ces ſortes de marchandiſes qui ſont le plus communément achetées et vendües. Les marchandiſes rares, et d'un uſage moins commun, doivent néceſſairement avoir un prix plus arbitraire et moins fixe, parcequ'il dépend de l'opinion d'un petit nombre de perſonnes, que ces marchandiſes expoſées tres rarement en vente, et en trop petite quantité ne ſont point un objet d'émulation, ni pour les vendeurs, ni pour les acheteurs dans un marché public et libre, où les intérêts reciproques et nombreux des hommes ſe heurtent pour ſe mettre en équilibre."

But we forbear farther quotation for the preſent; as we ſhall probably have occaſion to notice a tranſlation of this intereſting performance; which we hear is preparing for the preſs by a maſterly hand.

Additional

Additional Obſervations on the Nature and Value of Civil Liberty, and the War with America: Alſo Obſervations on Schemes for raiſing Money by Public Loans; an Hiſtorical Deduction and Analyſis of the National Debt; and a brief Account of the Debts and Reſources of France. By Richard Price, D. D. F. R. S. 8vo. 2s. 6d. Cadell.

It has been with anxiety and impatience that the friends to *Liberty* have long expected Dr. Price's reply, to the political aſſailants, who ſo violently attacked his celebrated *Obſervations* on that ſubject. It will hence, we are perſuaded, be with proportional diſappointment and diſguſt that they will peruſe this poor and imperfect anſwer to ſuch pertinent and pertinacious queriſts. But let us not prejudice the reader; who need not be prepoſſeſſed in this caſe, to determine very eaſily for himſelf. We ſhall let Dr. Price, therefore, be his own maſter of the ceremonies on the preſent occaſion; by quoting the principal part of his introduction.

"Before the reader enters on the following tract, I ſhall beg leave to detain him while I give a general account of the contents of it, and make a few introductory obſervations.

"In the firſt part of the *Obſervations on Civil Liberty*, publiſhed laſt winter, I gave a brief account of the nature of Liberty in general, and of *Civil Liberty* in particular. That account appears to me, after carefully conſidering it, to be juſt; nor do I think it in my power to improve it. In order, however, to be as explicit as poſſible on this ſubject, and to remove thoſe miſapprehenſions of my ſentiments into which ſome have fallen, I have thought proper to add the *ſupplemental* and *explanatory* obſervations, which will be found in the firſt part of this pamphlet.—In writing with this view, I have been led to refer often to my former pamphlet, and to repeat ſome of the obſervations in it. But as this could not have been avoided, it will, I hope, be excuſed.

"The remarks in the ſecond part, I offer to the public with all the deference due to the high ſtation and abilities of the noble Lord, whoſe ſpeech at opening the Budget in *April* laſt, has occaſioned them.—Theſe remarks, having been promiſed long ago, ſhould have been publiſhed ſooner. The reaſons which have produced this delay are of little conſequence to the public; and, therefore, need not be mentioned.

"In the firſt ſection of this *ſecond* part, it will, I think, appear, that I went upon as good grounds as the nature of the caſe admitted, when I ſtated the gold coin * of the kingdom at about twelve millions and a half. It appears now, indeed, to be ſome millions more. But this is a diſcovery made by the call of laſt ſummer; which, I find, has brought in near double the ſum that the beſt judges expected. Nothing, however, very encouraging can be inferred from hence. It only ſhews that a great deal of gold has been hoarded; and will, pro-

* See Obſervations on Civil Liberty, p. 74.

bably,

bably, be again hoarded. This is the natural conſequence of public diffidence; and it is a circumſtance which may, hereafter, greatly increaſe diſtreſs. Before the Revolution, according to Dr. Davenant, near half the coin was hoarded; and the ſame, undoubtedly, will be done again, whenever the nation comes to be thoroughly alarmed.

"In the next ſection of this part, I have made ſome further obſervations on the conteſt with America.—I cannot expect any other than a tragical and deplorable iſſue to this conteſt. But let events turn out as they will, I ſhall always reflect with ſatisfaction, that I have, though a private perſon of little conſequence, bore my teſtimony, from deep-felt conviction, againſt a war which muſt ſhock the feelings and the reaſon of every conſiderate perſon; a war in which rivers of blood muſt be ſhed, not to repel the attacks of enemies, or to maintain the authority of government *within* the realm, but to maintain ſovereignty and dominion in another world *.—I wiſh the advocates for the meaſures againſt America would attend to the diſtinction now intimated.—The ſupport of juſt government *within* the realm is always neceſſary, and therefore right. But to maintain, by fire and ſword, dominion over the perſons and the property of a people *out* of the realm, who have no ſhare in its legiſlature, contradicts every principle of liberty and humanity.—Legitimate government, let it be remembered, as oppoſed to oppreſſion and tyranny, conſiſts "only in the dominion of "equal laws made with common conſent, or of men over themſelves; "and not in the dominion of communities over communities, or of "any men over other men."—This is the great truth I have endeavoured to explain and defend; and happy would the world be, were a due conviction of it impreſſed on every human heart.

"The repreſentation I have given in this ſection and elſewhere, of the ſtate of this kingdom, is, without doubt, gloomy. But it is not the effect, as ſome have intimated, of either a natural diſpoſition to gloomineſs, or of ſiniſter views. Few, who know me, will entertain ſuch a ſuſpicion. Valuing *moſt* what politicians and ſtateſmen generally value *leaſt*, I feel myſelf perfectly eaſy with reſpect to my intereſt as a citizen of this world; nor is there any change of ſituation that can make me happier, except a return to privacy and obſcurity. The opinion I have entertained of the preſent danger of the kingdom is, therefore, the effect of evidence which appears to me irreſiſtible. This evidence I have ſtated to the public; and every one may judge of it as he pleaſes. I am ſenſible of my own liableneſs to error. The meaſures which I condemn as the worſt that ever diſgraced and hazarded a great kingdom, others, whoſe integrity I cannot queſtion, approve; and that very ſituation of our affairs which I think alarming, others think proſperous. Time will determine which of theſe opinions is right. But ſuppoſing the latter to be ſo, no harm can ariſe from any repreſentations which have a tendency to put us on our guard.

* Of all the writers againſt this war, the learned Dr. Tucker is the ſevereſt. For if, as he maintains, contrary to repeated declarations from the throne, a ſeparation from the Colonies would be an advantage to us, the attempt to keep them, by invaſion and bloodſhed, deſerves a harſher cenſure than words can convey.

"I have

" I have beſtowed particular attention on the obſervations in the third ſection of this ſecond part; and I think the ſubject of this ſection ſo important, that it is probable, I ſhould not have reſolved on the preſent publication, had it not been for the opportunity it gives me to lay the obſervations it contains before the public.—An intimation of them was given in the Introduction to the third edition of the Treatiſe on *Reverſionary Payments*. The nation being now once more got into a courſe of borrowing; and our firſt ſtep having been a return to a mode of borrowing, which had appeared to me abſurd and detrimental, I was induced to reſume the ſubject, and to examine it with more care. And the reſult of an examination of only a *part* of the public loans, will be found to be, " that a capital of more than twenty mil-" lions has been a needleſs addition to the public debt, for which no " money, or any ſort of equivalent, has been received; and which " might have been avoided, together with a great expence of intereſt, " by only forming differently the ſchemes of the public loans."

" The intention of the firſt ſection of the Third Part is to give, in as ſhort a compaſs as poſſible, a view of the progreſs of our *foreign trade*, and its effect on the nation, from the beginning of this century; and, particularly, to point out an unfavourable change which ſeems to have taken place ſince 1764.

" In the ſecond ſection of this part, an explanation and analyſis are given of all the different articles of the national debt, which will probably inform every perſon of moſt that he can wiſh to know concerning them.—I have added a general account of the debts and reſources of France. This is a ſubject at preſent particularly intereſting to this country; and, having been informed of ſome important facts relating to it, I have thought proper to lay them before the public, with ſuch reflexions as have offered themſelves in mentioning them.

" The laſt ſection contains ſuch of the calculations in the Appendix to the *Obſervations on Civil Liberty* as were neceſſary to be reprinted, in order to introduce the remarks I have added on ſome particulars in the ſtate of the *public income and expenditure*, publiſhed not long ago by the Earl of Stair. I have alſo meant to accommodate the purchaſers of the different editions of the *Obſervations on Civil Liberty*, who will be enabled, by this ſection, to poſſeſs themſelves of all the material alterations and improvements which were made in that pamphlet after its firſt publication.—The accounts, in the latter part of this tract, are ſo various and extenſive, that it is ſcarcely poſſible there ſhould not be ſome incorrectneſſes in them. But the pains I have taken, and the means of information which I have poſſeſſed, have been ſuch, that I cannot ſuſpect that I have fallen into any miſtakes of conſequence. Should, however, any ſuch have eſcaped me, it will be kind in any perſon to point them out with candour; and to aſſiſt in making thoſe accounts ſo correct and perfect, as that they may ſerve for a baſis to all future accounts of the ſame kind.—The whole concludes with an account of a reſolution drawn up in a committee of the American Congreſs in 1775, diſclaiming Independence, and offering an annual contribution to Britain for diſcharging its debts."

Such is Dr. Price's own *review* of the contents of the preſent publication; on which he obſerves,

" Through-

" Throughout the whole of it, I have avoided entering into any controverſy with the crowd of writers who have publiſhed remarks on my former pamphlet. I am, however, unwilling to overlook them entirely; and therefore, ſhall in this place, once for all, ſettle my accounts with them.

" In the firſt place. Thoſe friends (all unknown to me) who have publiſhed vindications of me, whether in ſeparate pamphlets, or in any of the periodical publications, will, I hope, accept my gratitude; and believe, that, though I have been ſilent, I have not been inattentive to their arguments, or inſenſible of their candour.

" Secondly. Thoſe writers of oppoſite ſentiments, who have anſwered me without abuſe or rancour, will alſo, I hope, accept my acknowledgements.—In this number I rank the writers of the pieces enumerated below *.—Theſe pieces contain, I believe, all of moſt importance which has been urged againſt me in the way of argument; and I leave every one who has read them, or ſhall read them, to decide for himſelf how far they have ſucceeded; only deſiring the juſtice may be done me, not to receive too eaſily any of the repreſentations made in them of my ſentiments. I have had, in this reſpect, ſome reaſon to complain of the faireſt of my adverſaries.

" Thirdly. I muſt farther acknowledge myſelf indebted to thoſe writers, who, under the name of Anſwers, have publiſhed virulent invectives againſt me. It has been ſome gratification to me to obſerve, the alarm theſe writers have taken, and the folly they have diſcovered, by ſuffering themſelves to forget, that abuſe and ſcurrility always defeat their own ends, and hurt the cauſe they are employed to ſerve. I will not attempt to give any liſt of them. They are without number. But there is *one* who, being the ableſt, it is proper I ſhould mention. I mean, the author of the three Letters to Dr. Price, publiſhed for Mr. Payne.—This writer is likewiſe the author of the *Letters on the Preſent State of Poland*; and of the *Remarks on the Acts of the thirteenth Parliament of Great Britain*; but he has been lately more known as a writer in the news-papers, under the ſignature of Attilius; and alſo, as the ſuppoſed author of the *Anſwer to the American Declaration of Independence*.—The following particulars will enable thoſe, who may not yet know him ſufficiently, to judge of his principles and temper.

Civil liberty, he inſiſts, is nothing poſitive. It is, an *Abſence*. The abſence of *coercion*; or of *con*ſtraint and *re*ſtraint.—Not from civil governors, (they are omnipotent, and there can be no liberty † againſt them.)

* *Experience preferable to Theory*, printed for Payne.—*Remarks on a pamphlet lately publiſhed, in a Letter from a Gentleman in the Country to a Member of Parliament.* Mr. Goodricke's Obſervations, &c. and Mr. Hey's; *all printed for Mr. Cadell.*—Alſo Mr. *Weſley's* and Mr. *Fletcher's* Anſwers.—There may, perhaps, be ſome other Anſwers of the ſame kind; but they have not happened to fall into my hands.

† Their power is, however, acknowledged to be a Truſt; but not from the *people*. It muſt then be a truſt from God; like the power of the proprietor of an eſtate over his tenants and cattle—Charming doctrine this for *Ruſſia* and *Turkey!* And yet ſuch is the doctrine, which this good Barriſter, Mr. *Weſley*, Dr. *Cooper*, and others, are now propagating in this country. See *Three Letters*, page 66, &c. See likewiſe page 23 and 31, of the following tract.

them.)—But from ſuch little deſpots and plunderers as common pick-pockets, thieves, houſe-breakers, &c.

" Again. Having had occaſion, in my *Obſervations on Civil Liberty*, page 42, to take ſome notice of him, I ſtudied to mention him with reſpect. In return for this civility he has, in his three letters juſt mentioned, made me the object of an abuſe, which would have been inexcuſable had I offered him the groſſeſt affront.

" Further. Such is the rage into which he has been thrown, that, imagining my notions of liberty and government have been drawn from the writings of the philoſophers of antient Greece and Rome, he laments " that the Goths and Vandals, ſparing their vaſes and urns, " did not deſtroy all their books of philoſophy and politics *."—I am much miſtaken if he does not wiſh likewiſe, that all ſuch writings were deſtroyed as thoſe of Sidney, Locke, Monteſquieu, Blackſtone, &c.

" I have only to add, that I am truly aſhamed of having, in this introduction, had occaſion to ſay ſo much about myſelf. But, I hope, candid allowances will be made for it, when it is conſidered how much, for ſome time, has been ſaid and writ about me. I now leave an open field to all who ſhall pleaſe to take any farther notice of me. Wiſhing them the ſame ſatisfaction that I have felt in *meaning* to promote peace and juſtice, and looking higher than this world of ſtrife and tumult—I withdraw from politics.

In this manner it is that Dr. Price ſettles his accounts with his numerous opponents; with what credit to himſelf we leave our readers to judge: ſincerely wiſhing that the good doctor had always acted as becoming his character, in " looking higher than this world of ſtrife and politics," and that he had never laid himſelf under the mortifying neceſſity of confeſſing, that he had reaſon to be *truly aſhamed* of ſpeaking of himſelf on any occaſion whatever. S.

Sir Thomas Overbury: a Tragedy. Altered from the late Mr. Richard Savage. As now performing at the Theatre Royal in Covent Garden. 8vo. 1s. 6. Newberry.

In the advertiſement prefixed to this play, we are told the following ſtory.

" Doctor Johnſon, in his Life of Richard Savage, gives a circumſtantial account of the Tragedy of Sir Thomas Overbury; and tells us, that ſome years after Mr. Savage had written one play upon the ſubject (which, from its own inequality, and the imperfect and feeble ſtate of its repreſentation, was rather unſucceſsful) he reſolved to write a ſecond. The following ſcenes are the produce of that reſolution.

" The manuſcript of the Author was ſome time ſince put into the hands of the Editor; who, on peruſing it, diſcovered a great many beauties, ſurrounded by almoſt as many defects. The Tragedy was not finiſhed; and, from the diſpoſition of the ſcenes, and conduct of

* *Three Letters*, p. 48.

the cataſtrophe, it appeared altogether unfit for the ſtage. In this rude ſtate the Editor preſented it to the Manager of Covent-Garden Theatre, who received it with candour, and at a convenient opportunity read the play with him, and agreed to bring it on the ſtage, when the neceſſary alterations, to fit it for the ſcene, ſhould be made. In conſequence of this agreement, the Editor conſulted his literary friends, under whoſe advice, and by whoſe aſſiſtance, he has been enabled to give it to the world in its preſent form.

"He is aware that, as the Tragedy now ſtands, it is ſtill liable to critical objections. He is *confident*, however, that every reader of taſte will find infinitely more room for praiſe than cenſure. The alterations have been made with the greateſt deference to the Manuſcript of the Author; additions were avoided as much as poſſible, and it has been the chief aim of the Editor, by neceſſary tranſpoſitions and abridgments, to make Savage *mend himſelf.*

"The approbation Sir Thomas Overbury has received in the Theatre, is the beſt proof that the Editor and his friends were not miſtaken when they thought the Tragedy bore ſtrong marks of genius."

That this tragedy bears the marks of genius, we do not deny; but we cannot help conceiving that thoſe marks are horribly marred by our *Editor* and his *literary friends*. It would have been ſome ſatisfaction to us, alſo, in being thus poſitively aſſured, that this play is written by *Savage*, to know by whom, and on what authority, this aſſurance is made; the author of the above advertiſement, as well as the Editor, being here nameleſs. It is true, that in the dedication to Mr. Colman, this ſame anonymous editor rejoices at having an opportunity to boaſt a circumſtance ſo flattering to his vanity, as the honour of his, the ſaid Mr. Colman's, friendſhip. It is an aukward way of complimenting a patron, however, for a man to boaſt his friendſhip, while he conceals his own name. It looks as if the poet was either aſhamed of the patron, or the patron of the poet. But be this as it will, we conceive the public have a right to farther ſatisfaction in this point; the authority of Mr. Colman's ſhame-faced friends not being ſufficient, with us, to ſtigmatize the memory of *Savage* with ſuch a miſerable mutilation of his firſt play.

This modeſt Editor is "confident, however, that every reader of taſte will find infinitely more room for praiſe than cenſure." But if this be the caſe, we muſt give up all our pretenſions to taſte, as we find it quite otherwiſe. Not that we think Savage ſpoiled his own play; but we conceive, that our Editor and his literary friends (the more cooks the worſe broth!) have, by their alterations, tranſpoſitions, and abridgements, totally failed in endeavouring to make him, as they ſay, mend himſelf. Such a botching, cobbling piece of work, indeed, we hardly remember to have met with, except in Colman's alte-

ration

ration of King Lear; in which he has attempted, in like manner, to make Shakeſpear mend himſelf. The preſent Editor, indeed, is juſt as little able to draw the bow of Savage, as his patron that of our immortal dramatiſt.

Savage, it is true, was not the greateſt play-wright of his time; he had however ſome dramatic genius, and his ſtile was animated and poetical. Of this there are many beautiful and ſpirited inſtances in the play of Sir Thomas Overbury, printed in Savage's works; whereas, in the piece before us, moſt of thoſe poetical alluſions are omitted, while the lines retained or ſubſtituted are mean, flat, and proſaic.

Of the buſineſs of the piece we ſay little, as its effect is beſt judged of from the theatrical repreſentation. Some ſcenes of the former play, however, are rejected, and ſome tranſpoſitions made, which to us appear improper and unartful; but whether theſe things are to be imputed to *Savage* or his *menders*, we cannot ſay. Our readers will probably ſmile at a ſpecimen or two of the *mending* of theſe theatrical botchers.

In the third act of Savage's firſt play, Overbury, in his altercation with the counteſs of Somerſet, makes uſe of the following ſimile;

Oh! that my words, like the ſun's powerful rays,
Were with attraction arm'd—'till, from your breaſt,
This flood of frailty roſe, exhal'd in ſighs,
Or flow'd away in ſtreams of ſoft repentance.

We do not altogether approve of the allegorical continuation of the above metaphor in the original; but what ſhall we ſay to the Editors and Emendators, who leave out entirely the natural image which gave propriety to it, viz. the ſun. In the new play, therefore, the alluſion becomes obſcure, and the whole little better than ſtark nonſenſe!

" Oh! that my words were with attraction arm'd,
'Till from a conſcious breaſt and conſcious eye,
The flood of frailty roſe exhal'd in ſighs,
Or flow'd away in ſtreams of ſoft repentance.

In the expoſtulation between Overbury and Somerſet in the laſt act, Savage's firſt play, the following ſimple and pathetic declaration comes from the latter:

" *Over.* Why—doſt thou repent it?
Som. Repent it, ſaid you?
Oh! I could rave!—but, 'tis too late a penitence,
For I have wrong'd thy friendſhip and undone thee.

Now mark the mending:

" *Som.* ——— Repent it, ſaid you?
I muſt a tale unfold—no—ſpare my tongue, I dare not—
Confiding friendſhip turns me into *dread*,
Unmanly *dread!* In you, alas! 'twill change

To wrath, rebuke, to diſtance, to diſtruſt;
To hate, revenge, or worſe—to juſt contempt.

At the cloſe of Somerſet's conference with Northampton, in the third act, on the approach of Overbury, Somerſet, in Savage's play, makes the following ſhort ſoliloquy:

" *Som.* 'Tis death to meet him!—yet I cannot ſtir.

Behold how his poetical Emendators have mended or have made him mend himſelf here:

" Som. *ſolus.* My *angry breaſt*, like wounds that ach at air,
Sore-ſhrinking at his lighteſt breath, will *ſmart*;
While he, unconſcious of my hate, *has* peace.
'Till then I ſuffer what I mean, his doom,
And feel, ſelf-puniſh'd, all the pangs he merits.

And yet the Emendators could leave out the following beautiful ſimile, borrowed from Dryden, in the counteſs of Somerſet's reprehenſion of Northampton:

" *Thus*—while a lover talk'd my Somerſet,
His words fell ſoft like hov'ring flakes of ſnow,
And in cold tremblings melted on my boſom.
But now, alas!———

The character of Overbury is, in Savage, thus conciſely and maſterly delineated by Somerſet:

" *Som.* Greatly you wrong him! I have found him tender
As firſt-made mothers to their erring infants.
Firm to his prince and faithful to his country;
A braver ſubject England never boaſted,
Nor man a nobler friend than Overbury.

This delineation of character is feebly ſpun out in a number of flimzy lines, in the following dialogue in the new play:

" To my Overbury's breaſt, my ſoul
Can in the private or public ſcene,
Pour out her frail or better part; to him
As free and ſafe as to the lonely rock
Or deſart plain.——
His friendſhip ne'er indulged one fav'rite fault;
It ſhares, it heightens ev'ry virtuous pleaſure,
And miniſters to every care a comfort.
Northamp. We ſoon may ſee him reach the Statesman's ſphere;
But rather, I ſuſpect that one like him,
Whoſe genius runs imaginary rounds,
May, in the Muſe's fairy land, erect
Romantic ſchemes, but in the State, bewilder.
Som. Who moſt bewilder there, are who abſtract
Their ſelfiſh int'reſts from the gen'ral good.
Not thus the man the Muſes call their own:
Him no mean lucre bribes to partial views.
He knows from nature's equitable rules,
To temper juſtice and enforce the laws;

Knows

Knows for the public ſafety, feats of arms;
Gives gen'rous arts and ſciences to bloom:
Tells commerce how to circulate her ſtreams,
And how to fence 'em from invading foes.
'Tis his to boaſt from elevated ſpirit,
Freedom of thought to form enquiring candour,
Freedom of ſpeech to check encroaching pow'r,
And kindle glorious jealouſy of rights.
The welfare of mankind is firſt his aim;
Next of his country; laſt of all, his own *.

Northamp. But in ſuch men, could eminence of virtue,
If ſuch be his, create ſo many foes?

Som. Yes, eminence of virtue *draws* more foes
Than eminence of vice. Virtue is oft
Unhappy, therefore friendleſs; *vice* holds *fortune*;
And fortune, when *'tis her's* has *friends*. She's honour'd;
This object of diſdain has homage—*veſt*
Virtue with opulence and pow'r: each juſt,
Each great, each frugal, lib'ral act of goodneſs,
Envy miſconſtrues ſiniſter intent,
'Till private malice ſpread in general clamour,
And end in excellence diſgrac'd or murder'd.

We do not pretend that Savage's original play can boaſt great *excellence*; if it could, it were here moſt inhumanly *diſgraced* and *murdered* indeed! We, therefore, think it but juſtice to his memory, that the preſent Editor and his literary friends ſhould publiſh not only their own names, but the play of Savage, as it came into their hands. Not but that this may be imperfect enough. It is well known, that, towards the cloſe of his life, the Poet's judgement, as well as genius, was conſiderably impaired. Granting, therefore, that he did leave a re-written copy of this play, this revival of it argues very little judgement or genius in thoſe who have taken the trouble to dig it out of its merited obſcurity. W.

A ſhort account of the preſent Epidemic Cough and Fever. In a Letter to Dr. De la Cour. at Bath. By William Grant, M. D. 8vo. 6d. Cadell.

Dr. Grant conceives the cough and fever, here treated of, to have been ſo completely diſcuſſed by Sydenham, that he does little more than repeat that phyſician's deſcription and mode of treatment. * *

* A kind of retrograde order, if, as the Poet ſays, ſelf-love and ſocial be the ſame; the greateſt coſmopolite being the firſt and beſt friend to himſelf.

Friend, parent, neighbour, firſt he will embrace
His country *next*, and *next* all human race. *Rev.*

An Eſſay on the Peſtilential Fever of Sydenham, commonly called the Gaol, Hoſpital, Ship, and Camp Fever. By William Grant, M. D. Author of the Obſervations on Fevers. 8vo. 3s. ſewed. Cadell.

Dr. Grant deſcribes this fever much in the ſame manner as Huxham does the putrid and malignant fever; conſidering it firſt as ſimple, and afterwards as it is complicated with inflammation, putridly, &c. He diſtinguiſhes, hower, the putrid from the gaol fever; which ſome writers will have to be one and the ſame. * *

De Arthritide Primigenia & Regulari, Gulielmi Muſgrave, M. D. apud Exonienſes olim Practici, Opus Poſthumum, quod nunc primum publici juris facit Samuel Muſgrave, M. D. Authoris Pronepos. 8vo. 2s. 6d. Londini, Elmſly. Oxonii, Prince.

Dr. Muſgrave, the author of this treatiſe, has been dead upwards of fifty years. Some time after his deceaſe, we learn, this tract was printed at the Clarendon preſs: though, from various accidents, its earlier publication has been prevented. The author hath treated his ſubject in a manner, by no means derogatory to his reputation in the medical world; although we conceive that many of his brethren of the faculty will not readily give into his aſſertion, that the Gout is frequently communicated by coition. * *

The Genius of Britain, to General Howe, the night before the Battle at Long-Iſland. An Ode. 4to. 6d. Sewell.

This ode repreſents the Genius of Britain repairing to General Howe's tent

" With eyes that wept, and cheek of clay"

to wiſh him ſucceſs and ſing him a war-ſong on the eve of the aforeſaid battle. Our Genius is remarkable for nothing ſo much as his loyalty; which is better by half than his being merely poetical. One piece of information, however, he gives us; which is, Lord Chatham was

" Once a *Sun*, now ſcarce a Star,
" By whoſe mean ambition fed
" Roars the brazen throat of War."

May the brazen throat of war feed on ſuch ſlender diet till it be ſtarved, ſay the Reviewers: not that they very clearly conceive what kind of provender the mean ambition of a ſtar is; unleſs indeed the poet means one of thoſe *falling ſtars*, which are mere *vapours* not a whit better than a diſh of blanc-mange, or Mrs. Glaſs's moonſhine. * *

An

An Hiſtorical and Claſſical Dictionary: containing the Lives and Characters of the moſt eminent and learned Perſons, in every Age and Nation, from the earlieſt Period to the preſent Time. By John Noorthouck. 2 vols. 8vo. 12s. Cadell.

Mr. John Noorthouck appears not to be the worſt book-maker of the times: from a number of errors, however, which he has fallen into, and miſtakes which he ſeems to be unqualified for correcting, we cannot recommend his performance to ſuch ſtudents as would wiſh to acquire an accurate knowledge of the lives and characters of eminent or learned perſons. In ſome particulars, we muſt add, Mr. Noorthouck is the leſs excuſable, ſince many recent publications and indeed almoſt all the periodical pamphlets abound in uſeful hints for ſuch a dictionary. As it might appear partial or invidious to enter into particulars, we ſhall only obſerve, that the very publication which Mr. Noorthouck obliquely reprobates, in the concluſion of his account of the great Dean of St. Patrick's, would have afforded him, if he had deigned only to conſult the index of it, abundant materials for ſupplying the deficiencies of his own book. * * *

An Eſſay on the Nature and Cauſe of the (ſo called) Worm-Fever. By *Samuel Muſgrave, M. D. F. R. S. &c.* 8vo. 6d. Payne.

A judicious practical Eſſay on a diſorder that is frequently imputed to worms, when it proceeds from other cauſes; particularly from a morbid affection of the bowels, proceeding from improper food, ſuch as green fruit, &c. * *

Medical Obſervations and Inquiries. By *a Society of Phyſicians in London.* Vol. v. 8vo. 6s. boards. Cadell.

This volume contains near forty articles, many of them reſpecting ſingular and important caſes in phyſic and ſurgery, that have come lately under the cognizance of the firſt practitioners in London. * *

A Collection of Plans of the Antiquities of England and Wales. By *Francis Groſe, Eſq.* 4to. 10s. 6d. boards, Hooper

A ſupplemental volume to Mr. Groſe's antiquities; the more neceſſary to perſons poſſeſſed of that elaborate and elegant work, as perſpective views of building convey to few an adequate idea of its parts and proportions. * * *

The

The Diabo-Lady: or a Match in Hell. A Poem. Dedicated to the worſt Woman in her Majeſty's Dominions. 4to. 1s. 6d. Fielding and Walker.

An additional inſtance, to the many, which have lately offered, of that licentious abuſe of the preſs; which makes the trueſt friends to its *liberty* juſtly apprehenſive that, ſooner or later, ſome arbitrary miniſtry will argue, from ſuch abuſe, againſt the uſe of it, and lay it under a deſpotic reſtraint.

The *Diabo-Lady* is a counterpart to the *Diaboliad*; of which we gave ſome account in our laſt Review. Certain it is that the vices of the preſent age are flagitious enough to afford a plea for the ſevereſt ſatire, if ſuch vices were not too flagitious to be the proper object of it. The views of the ſatiriſt ſhould be amendment, not puniſhment; now there is little reaſon to ſuppoſe perſons ſo wicked as to be diſtinguiſhed by an exaltation to the firſt rank in Hell, within the reach of reformation.—Again, if the ſatiriſt even means caſtigation, and to damn the criminal to *fame*; he ought to conſider whether it be ſtrictly poetical juſtice to damn even the worſt man or woman in his majeſty's dominions, in this world and the next too. A true ſatiriſt will give the Devil himſelf no more than his due. * * *

Mild Puniſhment found Policy, or Obſervations on the Laws relative to Debtors and Felons, &c. By William Smith, M. D. 8vo. 1s. 6d. Bew.

Dr. William Smith here points a number of defects in our laws relative to debtors and felons; to few of which, however, much man, who knows any thing of the matter, and hath paid any attention to the ſubject, can be a ſtranger. We are ſorry, notwithſtanding, to ſay, that we think moſt of his remedies inadequate and his expedients futile; particularly thoſe reſpecting the regulation of public proſtitutes: in which there is a degree of ſeverity very inconſiſtent with the ſpirit of philanthropy generally pretended to by this writer. * * *

The Works in Architecture of Robert and James Adam, Eſquires. No. 4. *Containing Deſigns of ſome public Buildings.* Folio, imperial paper. 1l. 1s. Becket.

A magnificent work, publiſhed in numbers, that does no leſs honour to the taſte of the encouragers of ſo capital a publication, than it does to the maſterly architects, who are the authors of it.

Selecta

Selecta Poemata Anglorum Latina, ſeu ſparſim edita, ſeu hactenus inedita. Accurante Edvardo Popham, Coll. Oriel, Oxon. nuper Soc. Vol. III. 12mo. 3s. ſewed. Dodſley.

This *third* is, we underſtand, the laſt volume, which the ingenious editor intends to publiſh, of this collection. We are, by no means fond of modern Latin poetry; there are, nevertheleſs, ſome excellent tranſlations, from our Engliſh poets, contained in this miſcellany; which have given us great pleaſure in the peruſal.

Sermons preached at Lincoln's-Inn, between the Years 1765 and 1776: with a larger Diſcourſe, on Chriſt's driving the Merchants out of the Temple; in which the Nature and End of that famous Tranſaction is explained. By Richard Hurd, D. D. Lord Biſhop of Lichfield and Coventry. 8vo. 5s. in boards. Cadell.

Theſe diſcourſes are extremely various; ſome of them riſing into the perplexities of ſcholaſtic divinity, and others ſinking down to the *petites morales* of the *bon ton*. In both caſes, however, the ſtile and manner of treating them are ſuch as might well be expected from the "*poliſhed* HURD."

Sermons on the following Subjects; viz. The Divine Omnipreſence; The Aſcenſion of Chriſt; The Obligation to ſearch the Scriptures; The Bleſſedneſs of thoſe to whom to live in Chriſt, and to die, is Gain; Our Time's in the Hand of God; the Shortneſs and Frailty of Human Life; the Character of the habitually Religious; God's crowning the Year with his Goodneſs. By Thomas Amory, D. D. 8vo. 5s. boards. Buckland.

The ſermons, here publiſhed, are, in number, twenty; thirteen of which were tranſcribed for the preſs, by the author; the other ſeven being ſuch as had been ſeparately printed many years ago. They relate to the moſt important points of ſpeculative and practical religion; without entering into difficult and perplexing paſſages; about which Chriſtians of different denominations ſo violently diſagree.

The whole Works of Flavius Joſephus. Containing, 1. The Life of Joſephus, as written by himſelf. 2. The Antiquities of the Jewiſh People; with a Defence of thoſe Antiquities, in anſwer to Apion. 3. The Hiſtory of the Martyrdom of the Maccabees; and the Wars of the Jews, with the neighbouring Nations, till the final Deſtruction of Jeruſalem by the Roman Power. 4. Account of Philo's Ambaſſy from the Jews of Alexandria to the

Emperor Caius Caligula. The whole newly tranſlated from the Original Greek. By Ebenezer Thompſon, D. D. and William Charles Price, LL. D. N° 1. Price 6d. Fielding and Walker.

In behalf of this publication we have received the following note:

To the London Reviewers.

Gents,

Although it hath not been uſual for the Reviewers to take notice of books publiſhed in weekly numbers, they are in general not leſs important or intereſting than others; it would be ſetting a good example, therefore, for the London Reviewers to take notice of theſe things, among which none deſerves better their recommendation than the new tranſlation of Joſephus, by the Doctors Thompſon and Price: the propoſals of which are tranſmitted you, incloſed.

Yr. humble.

Philo-biblius.

In anſwer to the above, we muſt confeſs, that the many impoſitions on the reader, by the publication of certain books in weekly numbers, call aloud for proper redreſs. At the ſame time, as it is a mode of publiſhing which is convenient to many, it were a pity it ſhould not be ſubject to proper animadverſion. We have accordingly looked over the firſt number of this *new* tranſlation; but find it differ ſo little from the old one by L'Eſtrange, that it was hardly worth while for the bookſellers to employ (or perhaps to create) two learned doctors on purpoſe to make a new verſion from the original Greek. We ſay *create*, becauſe, although we have made a very minute enquiry after the doctors Ebenezer Thompſon and William Charles Price, we cannot find any body, but the publiſhers, who ever heard of their names before.

The Holy Bible, containing the Old and New Teſtament; with Notes explanatory, critical, and practical, ſelected from the Works of ſeveral eminent Authors. Folio. 3l. 3s. Fry.

Of the notes annexed to this bible little is to be ſaid, as they are but few, and thoſe very conciſe. As to the Bible itſelf, we muſt do the printer the juſtice to own, that the typographical execution of it is, as he truly aſſerts, ſuperior to any thing of the kind, ever printed in this or any other nation.

A Sermon preached before the Houſe of Lords, in the Abbey Church of Weſtminſter. By Richard, Lord Biſhop of Lichfield and Coventry. 4to. 1s. Cadell.

The character of Biſhop Hurd is ſo well known as a preacher, that we need only ſay that the preſent ſermon is by no means

mrans unworthy of his great abilities, the dignity of his auditors, or the importance of the occaſion.

A Sermon preached before the Honourable Houſe of Commons, on Friday, Dec. 13, 1776, *being the Day appointed to be obſerved as a Day of Solemn Faſting. By John Butler, LL. D.* 4to. 1s. Cadell.

An humane and charitable diſcourſe, well adapted to the occaſion, and worthy of a Chriſtian divine.

A Sermon, preached before the Univerſity of Dublin, on Friday the 13*th of December,* 1776; *being the Day appointed by authority for a General Faſt and Humiliation. By Thomas Leland, D. D. Senior Fellow of Trinity College, and Vicar of St. Anne's, Dublin.* 4to. Conant.

Among the many ſenſible and pious diſcourſes, preached on the day of the late general faſt, the ſermon before us claims particular attention. Our readers will judge from its exordium,

JUDGES, Chap. xxi. Ver. 2 and 3.

And the people came to the houſe of God, and abode there till even before God, and lift up their voices and wept ſore;

And ſaid, O Lord God of Iſrael! why is this come to paſs in Iſrael, that there ſhould be this day, one tribe lacking in Iſrael?

"The ſpectacle here preſented is intereſting and affecting. On this day, we may contemplate it with advantage, ſo as to receive inſtruction, when inſtruction ſeems moſt neceſſary, from thoſe things which "happened for examples," and were written for "our admonition."

"A deſperate civil war, commenced between Iſrael and one offending tribe, had been carried on with mutual ſlaughter and various ſucceſs; and cloſed in the almoſt total exciſion of thoſe men, who had defied the authority of their national government. The people, however provoked at the offenders, however elated by ſucceſs, in the midſt of victory, looked back on the havock they had made, in grief and conſternation. In the day of wrath, they had "marched through the land, in indignation." Their weapons were red: but they ſoon reflected that it was in the blood of their countrymen and brethren. They were humbled, they were afflicted; they proclaimed a faſt; they lay proſtrate before the throne of mercy: with one voice, with one heart, they poured forth the effuſions of a relenting ſpirit. Too violently agitated to debate the juſtice of their quarrel, too deeply pierced to diſcuſs the occaſion, to condemn the authors, agents, or fomenters of it, they gave free courſe to their remorſe; they implored the divine aſſiſtance, to cloſe the public breach, to heal thoſe wounds their nation had now received, and to diſpoſe the hearts of all to peace and reconciliation.—Such was the concluſion of their civil ſtrife.

"I am not ſolicitous to draw any parallel to this detail. I uſe it merely as an occaſion to remind you, in general, of the preſent ſituation of our Iſrael; and to lead you to ſuch reflections, as may promote the purpoſe of thus aſſembling before God in prayer and humiliation; that in his great mercy he may heal our wounds, and avert the evils with which we are threatened.

"We are at this day, not indeed at the concluſion, poſſibly but at commencement of a civil war. It hath already proved far more obſtinate, far more afflicting and alarming, than at firſt our pride ſuffered us to ſuſpect: and from this "beginning of ſtrife" the moſt bitter waters have already guſhed out. One tribe, however divided from us by ſituation, yet of our own language and people, influenced, I do not ſay by what motives, hath avowed, and ſeems to glory in its ſeparation. In a conteſt, however raiſed and inflamed, the appeal hath been made to heaven; and the deciſion ſeems, even yet, by no means ſo compleat, as to afford good ground for confidence and ſecurity. It is not the buſineſs of the preſent hour, to ſpeculate on the cauſes and occaſions of this conteſt. In the time of our viſitation, we are to conſider only that we have been viſited. There is an inteſtine war; the empire is rent; men's paſſions are inflamed; their ſentiments various; their affections divided; the immediate ſtate of things alarming; the future proſpect melancholy; but one event deſirable, a ſpeedy and effectual reconcilement.

"It is not for the Chriſtian to be dazzled by the ſplendour of a bloody victory; to exult in the miſeries of unoffending thouſands, cruſhed by an unnatural and grievous conflict. It is not for the Chriſtian to flatter men's paſſions, to echo their animoſities, to "ſpeak evil of dignities," or virulently of his fellow-ſubjects. When the ſword is drawn, he looketh up to that power, by whom it is appointed for chaſtiſement and terrour. His language is the pathetic language of the Prophet: "O thou ſword of the Lord, how long ere thou be quiet! Put thyſelf into thy ſcabbard, reſt, and be ſtill." His heart's deſire and prayer to God muſt be, that he who ruleth the hearts of princes, who giveth counſellors wiſdom, and reſtraineth the madneſs of the people, may ariſe and help us; aſſwage our animoſities, avert our dangers, ſheathe the weapon of the deſtroyer, and make us all to know and ſee the real happineſs of all, Reconciliation and Peace."

In this truly chriſtian ſpirit of reconciliation and peace our excellent preacher proceeds to explode the national vices; which may be ſuppoſed juſtly to have brought on us the preſent judgment of enmity and war.

"But," ſays he, "it is grievous to dwell on ſuch objects.—Yet, let me mention one vice, ſpread, countenanced, and favoured, in theſe nations. I mean the paſſion for cenſure and reviling, and the tremendous abuſe of liberty, for an occaſion to revenge and malice, inſolence, and pride, or perhaps ſome clandeſtine purpoſe of ſelf-intereſt. The period is in the memory of many among us, when this fury burſt from its uſual concealments, and raiſed the head with undiſguiſed impudence.—We know that its virulence has been ſhed on every character, even the moſt exalted. In the elevated ſcenes of life, in the diſcuſſion

cuſſion of public conduct and public characters, we are told that ſuch offences muſt come. But we know that in inferior diſtricts and communities, the odious and contemptable have awkwardly imitated this licence; and that ſcarcely in any retirement, can the moſt unoffending be aſſured of enjoying the peace of private life, or the honeſt diſcharge of his ſocial duties, when there are vehicles to convey to public view, the wantonneſs or malice of any one man who wiſhes to diſturb his peace.—I aſk not why the vigour of government hath not been exerted to cruſh theſe ſerpents. I enquire not into the propriety of thoſe maxims or modes of policy, by which they have been ſuffered to exhauſt their own venom: till the indiſcriminate rage of cenſure hath, at length, deprived it of its ſting; and the innocent and guilty alike are taught to deſpiſe the impotence of its hiſſings."

A dreadful, but too true an effect of the preſent licentious abuſe of the preſs; which we are ſo often called upon to reprehend!

A Sermon on the late General Faſt, preached at Gray's-Inn Chapel, on Friday, Dec. 13, 1776. *By Henry Stebbing, D. D.* 8vo. 1s. Flexney.

Proper without peculiarity, except that ſome may think Dr. Stebbing a little uncharitably ſevere on the poor deluded Americans.

A Sermon preached before the Univerſity of Oxford, on Friday, Dec. 13, 1776, *being the Day appointed for a General Faſt. By Myles Cooper, LL. D.* 4to. 1s. Rivington.

Dr. Cooper very judiciouſly obſerves, that when men's principles are wrong, their practices will ſeldom be right. This is an undoubted truth; it will bear, however, much diſpute, whether he has applied it properly in his practical reflections on the preſent ſtate of political affairs.

A Sermon preached on Friday, Dec. 13, 1776. *By William Carpenter, D. D.* 4to. 6d. Robinſon.

A well-meaning practical diſcourſe, tending to ſhew that repentance and amendment of life are the only means of reconciling ourſelves to God, and deſerving the protection of divine providence.

A ſincere, general and conſtant Reformation of Manners, recommended, in a Sermon, preached at Eling in Hants, on Friday the 13*th of December,* 1776; *being the Day appointed for a General Faſt. By the Rev. Philip Le Brocq, M. A. Curate of Eling.* 4to. 1s. Baker.

Among other objects of complaint and regret, Mr. Le Brocq very juſtly laments, what may be called the characteriſtic vice of the age, hypocriſy; a vice of all others the moſt odious and deteſtable in the eyes both of God and Man.

A Ser-

A Sermon preached at the Pariſh-church of Newbery, Berks, Dec. 13, 1776, *being the Day appointed for a Public Faſt. By the Rev. Thomas Penroſe.* 4to. 1s. Davis.

A powerful perſuaſive to the preſervation of peace and good-will among men.

Two Sermons preached Dec. 13, 1776, *being the Day appointed for a General Faſt. By the Rev. Richard de Courcy.* 8vo. 1s. Robinſon.

A pious diſſertation on the nature and efficacy of faſting, with the peculiar propriety of *ſeeking the Lord*, in the day of diſtreſs.

The beſt Method of putting an End to the American War. Being the Subſtance of a Sermon preached Dec. 13, 1776, *the Day of the General Faſt. By Cradock Glaſcott, A. M.* 8vo. 3d. Mathews.

This beſt *method* appears to be the pious effuſion of ſome rhapſodical methodiſt.

A Sermon preached Dec. 13, 1776, *the late Day of National Humiliation, to a Congregation of Proteſtant Diſſenters. By Newcome Cappe.* 8vo. 6d. Johnſon.

An animated and pathetic diſcourſe, exceptionable only in being too much perhaps in favour of the Americans.

God's Departure from a People, the moſt dreadful Judgment.—Preached to a Congregation of Proteſtant Diſſenters at Bethnal-Green. By John Kello. 8vo. 6d. Buckland.

God's departure from a people is certainly the moſt dreadful judgment that can befall them: but we think it a want of judgment in our modern ſermonizers, to repreſent the Deity as ſo capricious and revengeful a being, as too many of them are apt to do.

Serious Reflections addreſſed to all Parties, on the preſent ſtate of American Affairs.—Preached at Cheſhunt in Hertfordſhire. By P. Worſley. 8vo. 6d. Buckland.

Mr. Worſley here paints with a lively pencil the horrors of a civil war, and as devoutly prays that our unhappy differences with America may ſoon be adjuſted.

A Short,

A Short, Plain Diſcourſe, delivered in the Pariſh Church of Lambourn, in Berks. By the Rev. J. Smith, Vicar. 8vo. 6d.

This diſcourſe is, indeed, ſo plain, that he who runs may read, and ſo ſhort that he need not run faſt to be very ſoon at the end of it. It has a propriety in it, however, which is wanting in many longer diſcourſes; the author very probably proceeding on the antient adage, ſo very apt on all critical occaſions, "the leaſt ſaid is ſooneſt mended."

The Denunciation of Chriſt againſt Jeruſalem conſidered and applied. Preached in the Pariſh Church of St. Michael Cornhill. By R. P. Finch, D. D. Rector of that Pariſh. 4to. 6d. Rivington.

An application of a portion of Scripture more pious and general, than the preſent partial occaſion may ſeem to require.

A Sermon preached before the Lords Spiritual and Temporal, in the Abbey Church at Weſtminſter, Nov. 5, 1776. *By John Lord Biſhop of Rocheſter.* 4to. 6d. Dodſley.

A good-enough biſhop's-ſermon on ſo trite and hacknied occaſion as the gunpowder plot.

The Love of Mankind the Fundamental Principle of the Chriſtian Religion. Preached before the Gentlemen Natives of the County of Somerſet, at their Annual Meeting in the Church of St. Mary, Redcliff, Briſtol, Sept. 16, 1776. *By John Langhorne, D.D. Rector of Blaydon, Somerſetſhire.* 4to. 1s. Bicker.

Every thing in this world ſeems to be turned topſy-turvy by the taſty writers of this refined age. Thus the *natives* of *Zumerzet-zhire*, *zhure*, are all become *gentlemen*; and what is more extraordinary, the *fundamental principle* of the Chriſtian religion, which was heretofore univerſally ſaid to be the *Love* of *God*, is dwindled down to the *Love* of *Man!*—Egregious Dr. John Langhorne! * * *

The Power of Chriſtianity over the malignant Paſſions, aſſerted, the real Cauſes of Perſecution among Chriſtians, and the true Grounds of mutual Forbearance in Religious Opinions explained: —Before the Univerſity of Cambridge, Nov. 3, 1776. *By Samuel Cooper, D. D. formerly Fellow of Magdalen College.* 4to. 1s. Woodyer, Cambridge. Becket, &c. London.

A truly religious and moral diſcourſe.

Encouragements

Encouragements promiſed to Reformation.—Before the Governors of the Magdalen Hoſpital, May 2, 1776. By Robert Markham, D. D. Rector of St. Mary's, Whitechapel. 6d. Rivington.

We are glad to find Dr. Markham not ſo uncharitably ſevere on the poor penitent proſtitutes, as we have ſometimes heard a certain divine; who now lays claim to the compaſſion even of Magdalens. * *

A Sermon preached at St. Paul's, New-York, Sept. 22, 1776. Being the firſt Sunday after the Engliſh Churches opened on General Howe's taking Poſſeſſion of the Town, &c. By the Rev. Mr. O'Beirne, Chaplain to Lord Howe. Publiſhed at the Requeſt of the Congregation. 6d. Beecroft, &c.

It would be ſtrange if a ſermon, preached on ſuch an occaſion, were not politically loyal, as well as religiouſly orthodox.

CORRESPONDENCE.

The following letter containing in a great meaſure our own ſentiments concerning the work therein mentioned, we ſpare ourſelves the trouble of a formal article by inſerting it.

TO THE AUTHORS OF THE LONDON REVIEW.

Gentlemen,

Perhaps it may not come within your plan to take any notice of ſuch things as The Ladies Diaries; but I hope you will ſo far oblige me as to recommend to publick notice, that lately publiſhed by Reuben Burrow. It is indeed the work of a maſter in ſcience, and contains many geometrical propoſitions, moſt of which are new and curious, others very general, and of very extenſive utility, and all of them demonſtrated with the moſt elegant conciſeneſs. I would not have you think that this is a mere puff, for I aſſure you that neither the author nor the publiſher know any thing of my writing this, nor do I intend that they ſhall know from whence it comes; but I ſend you this merely out of gratitude for the pleaſure I have already received, and the future profit I hope to reap from this ingenious performance; and I make no queſtion but that all maſters of the ſubject will accord with this my teſtimony. At the ſame time I muſt confeſs, that I could have wiſhed the author had ſpared his ſarcaſtical remarks upon ſome great names in the ſame walk of ſcience with himſelf, as there is room enough therein for all to move peaceably and quietly, without joſtling each other. I am, Yours,

ANONYMOUS.

*** The Reviewers would gladly comply with Mr. *Belterton's* requeſt; but are fearful that ſo profound an inveſtigation, as he ſeems to require, into ſo very abſtruſe a ſubject, would prove as little edifying as entertaining to their readers. It is the leſs neceſſary alſo, if it be true, as he informs us, that Dr. Prieſtley has taken up the pen in defence of himſelf—Nobody is better able to do him juſtice.